HENSLEIGH KNOLLYS SOCIETY

To Mr James Vernon

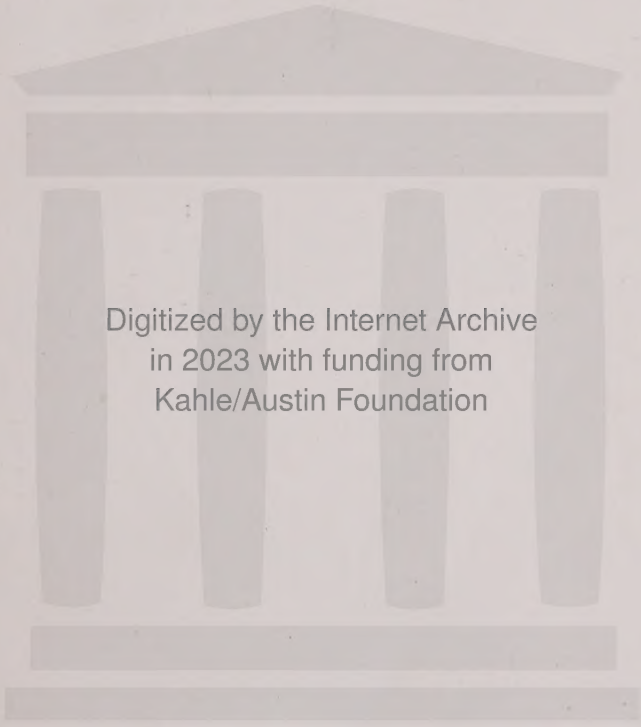
From W F Fowler

Pontypridd S. Wales

April 25. 1870

A MARTYROLOGY,

ETC.



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H. CRISP.

A

MARTYROLOGY

OF

THE CHURCHES OF CHRIST,

COMMONLY CALLED

BAPTISTS,

DURING THE ERA OF THE REFORMATION.

TRANSLATED FROM THE DUTCH OF T. J. VAN BRAGHT.

EDITED FOR

The Hanserd Knollys Society,

BY

EDWARD BEAN UNDERHILL.

VOL. I.

LONDON:

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BY J. HADDON, CASTLE STREET, FINSBURY.

1850.

Rev. vii. 13—17.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest.

And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and God shall wipe away all tears from their eyes.

INTRODUCTION.

AMONG the minor parties that attract the reader's attention in studying the rise and progress of the Reformation of the 16th century, the anabaptists must receive a prominent place. He will find their existence regarded as a fearful omen of evil, and their appearance in any land the signal for civil and ecclesiastical hate. Although multitudes under that name of reproach endured the most excruciating tortures for their belief, and suffered the most agonizing of deaths, professing themselves to be servants of the Son of God, no record of those horrible scenes can be found in the Christian martyrologies of the time, whether papal or protestant. By common consent they are excluded from the category of martyrs: or if perchance a stray name be inscribed in the registers of the reformed, the religious belief of the honoured individual is carefully concealed on those points that were obnoxious to the orthodoxy established by Luther, Zuingle, or Calvin.[a]

The following pages will discover the true character of

[a] The earliest martyrs of the Reformation were baptists. The first few names occurring in Crispin and Fox, with the exception of Henry of Zutphen, will be found in the present volume.

these reproached, despised, hated, and persecuted people. The deep interest of the various narratives lies in the proof they exhibit, that although branded by Rome as heretics, and by protestants as rebels, the anabaptists possessed a living and glowing piety, an ardent attachment to the doctrines of the gospel, a firm and abiding trust in God, and a simple reliance on the Christ crucified. If the charge of heresy, brought by the church of Rome against all protestants, must be regarded by every student of the bible as simply meaning a want of conformity to her dogmas, not one whit more value can be attached to the accusations of rebellion and sedition brought by protestants against the anabaptists. Heresy at Rome was sedition at Wittemberg. In the one case an obnoxious truth was held in opposition to ecclesiastical, in the other to secular authority; the crime in either case was the same.

It is not the editor's intention here to consider or deny whatever part the baptists may be said to have taken in the Peasant War, the Siege of Munster, or the riots at Amsterdam. It will be seen in the subsequent pages that the persons whose sufferings are recorded, denied all connexion with those lamentable events; and that in fact they held opinions on the subject of war and the use of carnal weapons, which must have led them to disapprove and oppose those movements. The time is perhaps not far distant when an apologetic tone will have no longer to be adopted in speaking of those outbreaks of popular force, and their explanation and justification be found in an irrepressible desire for civil and religious liberty.

It is evident that the sentiments of the baptists obtained a very wide extension on the continent of Europe, and were not the least important of those elements of strife which mingled in the ferment raised by the bold onslaught of

Luther on Rome. The simplicity and purity of the church of Christ, the voluntariness of man's belief, freedom of conscience, and the opposition of scripture to infants' baptism without which national reformed churches would have no existence, were the main features of the creed of that people whom papist and protestant, pope and king, alike strove to extirpate. The slaughter was great and indiscriminate. The well disposed and the evil minded were ranked in the same class. Under the pretence of crushing rebellion against the powers ordained of God, conscience was wounded in its tenderest part, its dictates were mocked and scorned, and pure truth and holy liberty driven away from nearly every continental state. During the three centuries that have since elapsed, despotism has ruled with an iron sway, and in these last days given birth to anarchy. The leaven was cast out that would have leavened the populations with its holy and saving power.

Great as is the value of the example of patient, Christian endurance in the midst of extreme suffering which the narratives exhibit, and of that faith whose power to sustain the human heart in the bitterest trials has been so gloriously embalmed by the apostle in the eleventh chapter to the Hebrews, and since so often illustrated in the martyr-history of the church of Christ, in these respects the present martyrology partakes of qualities common to all works of the same kind. Its chiefest value at the present time, consists in the rectification it affords of the partial and prejudiced statements with which common histories abound. The assertions of hostile parties have been taken without any qualification whatever, and copied by one and another along the stream of historic literature, without question or investigation. The editor is not aware of a single English author who has critically examined the original sources of information, nor until the somewhat

recent work of Hast,[b] did any such exist in Germany. The affecting story of their sufferings, conflicts, and death, brings these baptists before us in all the beauty and simplicity of truth. The inward spring of their actions is laid bare, and its power displayed in circumstances that test to the uttermost the honesty and purity of purpose of the men who are encompassed by them.

At a very early period narratives of the sufferings of the martyrs, with their examinations and other interesting documents, were put into circulation among the people. In the case of Leonhard Keyser, the accounts were published in the year following his death, both by a baptist and by Luther himself. In the library of the Mennonite Church at Amsterdam, the editor found a Dutch translation, dated 1560, of the very early German originals of Michael Sattler's examination and letters. Also a very old reprint of the original edition of 1539, of the "Testament" left by the martyr Anneken to her little son Esaias. It was first issued from the press immediately after her death. These small tractates and separate narratives were subsequently collected together, and passed through many editions. The earliest of these collections was made in 1542. Editions followed in 1562, 1578, 1580, 1595, 1599, and are extremely rare.[c] That of 1599 is now before the editor, and has the following curious yet expressive title:—

"This Book is called: The Sacrifice of the Lord; because it contains the offering up of some children of God, who brought forth from the good treasure of their hearts confessions, letters, and testaments, which they confessed with

[b] Geschichte der Wiedertäufer von ihrem Entstehen zu Zwickau in Sächsen bis auf ihren Sturz zu Münster in Westfalen. Von J. Hast. Münster, 1836. (History of the Anabaptists from their rise at Zwickau in Saxony, to their fall at Munster, in Westphalia.)

[c] Jaarboekje voor de Doopsgezinde Gemeenten in de Nederlanden, 1838 en 1839, pp. 102, 103. (Year-book of the baptist churches in the Netherlands.)

their mouth and sealed with their blood: for the comfort and confirmation of the slaughtered sheep of Christ, who are condemned to die, &c. At Harlingen, by me Peter Sebastianson. In the year of our Lord 1599."[d]

It is a thick duodecimo volume of 229 folios, and contains the martyrdoms of thirty-three persons, (giving first that of Stephen from the Acts of the Apostles,) which were subsequently embodied in the large martyrologies. Every narrative is followed by a versified version of it, breathing the simple piety of its author, but of no poetical merit. This versified form appears to have early been adopted for the convenience of committing it to memory, and so affording the imprisoned servants of God food for consolation and meditation in their solitude and trials. A small book of hymns is added, some of them composed by the martyrs, calculated to cheer the sufferers' minds, and also the letters and confession of Joos de Tollenaer, who was put to death at Ghent in 1589.

It was in 1615 that these smaller collections were absorbed in one large martyrology. This work was printed at Haarlem for Daniel Keyser, and had for its chief compiler Hans de Ries. This eminent man was born at Antwerp, in 1553. Leaving the church of Rome on account of its idolatries, he for a time joined himself to the church of the Reformed, but as they upheld the use of force and war, he subsequently sought among the baptists the true church of Christ. The martyrdom of his companion and friend Hans Bret, in 1577,

[d] Dit Boeck wort genaemt: Het Offer des Heeren, Om het inhout van sommige opgeofferde Kinderen Gods, de welcke voort gebrocht hebben, wt den goeden schat haers herten, Belijdinghen, Sentbrieuen ende Testamenten, de welcke sy met den monde beleden, ende met den bloede bezeghelt hebben, Tot troost ende versterckinge der Slachtschaepkens Christi; die tot der doot gheschickt zijn, &c. Tot Harlinghen. By my Peter Sebastiaenzoon, Int jaer ons Heeren MDXCIX.

only increased his attachment to what appeared to him to be the true church, inasmuch as it was persecuted after the example of its Lord. He became a teacher of the word among the Waterlanders, and at a later period of his life, about 1609, was in close intimacy with Mr. John Smyth and the other members of the Separation in Amsterdam who became baptists. He died in the town of Alkmaar, in 1638, at the age of eighty-four, after forty years of holy service in the cause of his Lord and Master.

The assistants of Hans de Ries in this laborious compilation, were Jaques Outerman and Joost Govertson. Many helpers were found in other places, who collected in their various neighbourhoods every existing memorial they could find. Outerman and his friends laboured to this end in Flanders; Govertson and his friends in Brabant. At Hoorn similar collections were also made. Brethren from foreign lands were induced to add their quota, and at a great expense a few brethren were employed and sent into Moravia and various parts of Germany for the like purpose. It appeared under the following title, in a thick quarto volume:—

"History of the Martyrs, or true witnesses of Jesus Christ, who have testified to evangelic truth in the midst of manifold tortures, and have confirmed it with their blood, from the year 1524 to the present time, whereto are added their confessions, disputations, and writings, expressing their living hope, powerful faith, and fervent love to God and his holy truth."[e]

[e] Historie der Martelaaren, of waarachtige Getuigen van Jesus Christus, die de Euangelische waarheid in veelerleye Torm'enten betuigd, en met hun bloed bevestigd hebben sint het jaar 1524 tot deezen tyd toe; waarby ook gevoegd zyn hunne Bekentenissen, Disputatien, en Schriften, uitdruckende hunlieder leevende Hoope, krachtig Geloove, en brandende Liefde tot God, en zyne Heilige Waarheid. Gedrukt te Haarlem voor Daniel Keyser, 1615, 4to.

A reprint of this work appeared at Hoorn in 1617,[f] with a few additions from the sentence books of the criminal courts, old chronicles, divers hymns in the possession of creditable persons, besides accounts from persons who were themselves eye-witnesses of the scenes related. Great numbers of narratives were however excluded because of the want of satisfactory evidence respecting them.

A second edition of the Hoorn reprint appeared in 1626,[g] "again revised and enlarged." This edition is notable for an attack the preface contained on the compilers and publishers of the Haarlem edition of 1615. The Haarlem editors were said to have omitted some expressions which identified the martyrs in opinion with the Frisian Mennonites rather than with the Waterlanders. This charge was however most satisfactorily repelled by Hans Alenson in 1630, and a new edition issued from Haarlem in 1631 in folio. In this the title page is altered, is very brief, and as follows: —

"The Mirror of Martyrs of the Defenceless Christians since the year 1524. John xv. 20, Matt. x. 28, Isaiah li. 7, John xvi. 2, 1 Pet. iv. 19. [all quoted]. Printed at Haarlem, by Hans Passchiers of Wesbusch. In the year of our Lord 1631."[h]

This title page is from a copperplate, and is adorned with eight small engravings, representing scenes of suffering

[f] Historie der warachtighe getuygen Jesu Christi Die de Evangelische waerheyt in veelderley tormenten betuycht ende met haer bloet bevesticht hebben sint het Jaer 1524 tot desen tyt toe waerby ooc gevoecht syn hare bekentenissen, &c. Gedrukt tot Hoorn; voor Zacharias Cornelijs, Boeckverkooper in den Lys-veltsz Bybel, A.D. 1617, 4to.

[g] Historie van de Vrome Getuygen Jesu Christi, die de Evangelische Waerheyt in vederleye tormenten betuyght, ende met haer bloedt bevestight hebben, tsedert den Jare 1524 tot desen tijdt toe, &c. Tot Hoorn, voor Zacharias Cornelisz, &c. A.D. 1626, 4to.

[h] Martelaers Spiegel der Werelose Christenen t' zedert, A.D. 1524, Joan xv. 20, Math. x. 28, Esai. li. 7, Joan xvi. 2, 1 Pet. iv. 19. Gedrukt tot Haerlem Bij Hans Passchiers van Wesbusch. In't Jaer onses Heeren 1631. Folio.

and persecution in scripture. The confession of faith which in the Hoorn editions immediately follows the preface, is here printed as a separate tractate and bound up with the volume at the end. In the preface to the reader the editors announce the edition as an improved one, as having undergone a thorough revision, and that some additions were made to the number of martyrs. They then affirm that it was first compiled by certain members of the Waterland communities, at great cost and labour, and that they had printed with the greatest accuracy the documents that had fallen into their hands. The remainder of the preface is given by Van Braght and appears in the present volume.

Next to the preface follows an "Introduction to the Martyrs' Mirror, wherein is shown the agreement of the old apostolic church with the church of the martyrs, and also the continuation of the sufferings of the martyrs from the time of Christ, to the year 1524." This introduction contains in the first instance a vindication of believers' baptism, proves that the apostolic churches were baptist churches, and then sketches at considerable length the history of the church seen from this point of view in subsequent ages. The martyr-history closes with the martyrdom of Hans Landis in 1614; but a supplement is added containing several narratives that arrived too late to be inserted in their proper places. To this is subjoined a brief vindication of themselves, in four pages, from any participation in the affair of Munster. This will appear in our last volume.

We have been thus particular in describing this work, because it formed the basis of Van Braght's, from which the present translation is made. Tieleman Jans van Braght was chosen at the early age of sixteen teacher of the Mennonite community in Dordrecht, where he continued till his death in 1665. Possessing considerable attainments in

church history and in the writings of the fathers, he turned his attention to the improvement and enlargement of the martyrology, which had become a household book, valued next to the bible, among the people from whose midst these confessors and witnesses had gone forth to suffer for the name of Christ. The first edition appeared under his own superintendance in 1660, in folio, with the following title:—

"The bloody theatre of the baptists and defenceless Christians, who suffered and were put to death for the testimony of Jesus, their Saviour, from the time of Christ to these our times; together with a description of holy baptism and other parts of God's worship practised during those ages; comprehended in two books, being an enlargement of preceding martyrologies, extracted from many trustworthy chronicles, memorials, testimonies, &c. By T. J. V. B. Printed at Dordrecht, by Jacob Braat, for Jacob Saury of the castle of Ghent. In the year 1660."[i]

In this edition the introduction found in the Haarlem book is removed, and in its stead the worthy editor has given a very extended history of the whole period intervening between the death of Christ and the commencement of all the preceding martyrologies. He has therefore divided his work into two parts. In the FIRST he treats in two sections the history of baptism during every century, quoting largely from the writings of the fathers in their chronological order, and the history of the martyrs who fell a prey to violent

[i] Het Bloedigh Tooneel der Doopsgesinde en Weereloose Christenen. Die, om het getuygenisse JESU hares Salighmaeckers, geleden hebben, en gedoodt zijn, van *Christus* tijdt af, tot dese onse laetste tijden toe. Mitsgaders Een beschrijvinge des H. Doops, ende andere stucken van den Gods-dienst, door alle de selve tijden geoeffent. Begrepen in Twee Boecken. Zijnde een vergrootinge van den voorgaenden Martelaers—Spiegel, uyt vele geloofweerdige Chronijcken, Memorien, Getuygenissen, &c. Door, T. J. V. B. Gedruckt tot Dordrecht, by Jacob Braat. Voor Jacobus Savry, woonende in't Kasteel van Gendt. In't Jaer 1660.

men for their attachment to the faith of Christ. To this he prefixes various prefaces and dedications, and a lengthened treatise on the characteristics of the true church of God and of the false church.

In the SECOND part of his work, he enters on the labours of his predecessors. These he has carefully verified, adding various narrations which he had himself been able to collect from public and private sources. With great diligence he searched the registers of the courts of Holland, extracting therefrom the sentences of the martyrs, and finally closing his "catalogue of witnesses" for Christ with the year 1660. By a note at the end he expresses his fraternal wish, to all who love divine truth and the glorified blessed martyrs, that his work may not be reprinted during his lifetime without his revision and leave.

Twenty years after his death it again appeared in an improved form, and adorned with more than a hundred admirable and spirited etchings by the celebrated Luyken.[j] The only changes in this second edition are the transference of the narratives which Van Braght had thrown into an appendix to their proper chronological place, and the addition of some authentic testimonies afterward acquired.

It is the last part of this great work which is now placed in the reader's hands, not however without the hope that the earlier portion may subsequently follow.

For the translation of this volume the council of the Hanserd Knollys Society is indebted to the late lamented

j Het Bloedig Tooneel of Martelaers Spiegel der Doopsgesinde of Weereloose Christenen, Die, om't getuygenis van JESUS haren Salighmaker, geleden hebben, ende gedood zijn, van Christi tijd af, tot desen tijd toe. Versamelt uyt verscheyde geloofweerdige Chronijken, Memorien, en Getuygenissen. Door T. J. V. Braght. Den tweede Druk. Bysonder vermeerdert met veele Autentijke Stucken, en over de hondert curieuse Konstplaten. T' Amsterdam. By J. van der Deyster, &c. 1685.

Rev. Benjamin Millard of Wigan. To the editor's loss and grief that worthy servant of Jesus Christ departed into rest after long and protracted sufferings, before the first proof issued from the press. The labour of revision was thus greatly increased, and at the same time the responsibility, as there was no one to whom to refer for counsel upon any questionable rendering. In preparing the translation, the translator was instructed to adhere as closely as possible to the literal expression of the author, and if something of elegance has thereby been lost, the simplicity and oftentimes the ruggedness of the original have been preserved. No inconsiderable difficulty presented itself in the fact that as the narratives in the earlier portion were primarily from German sources, the Dutch translator does not appear to have always succeeded in happily rendering his authority. From the editor's access to many German contemporary works, some of these mistakes have been discovered and rectified.

Names of persons are everywhere given in the original form, but the names of places have been conformed to modern usage.

The editor has devoted no little pains to the verification of the narratives and places of the martyrdoms. After long continued and laborious examination of ancient records and contemporaneous works, his efforts have been to so large an extent successful, that he has the most perfect confidence in the general accuracy and authenticity of the facts recorded. Some of the original documents he has seen and handled, and for many more proofs he is indebted to the writings of adversaries. These will often be found referred to in the notes.

As in the previous volumes of this series, all editorial additions and remarks are enclosed in brackets. Great care has likewise been taken to give correctly the scripture references; many mistakes occur in the original, which have

been amended. The English version has not always been adhered to, as it did not always express the conception of the writers.

The paging of the original folio has been placed in the margin in small figures, for the convenience of reference.

The four woodcuts given with the text are facsimiles of those in Van Braght, and fair specimens of their excellence and spirit.

As the last sheets of the volume were leaving the press, the editor received from the United States, through the kind intervention of the Rev. David Benedict of Rhode Island, a copy of a translation of the whole of Van Braght's work, published at Lancaster in Pennsylvania in 1837. It purports to have been carefully translated first into the German, and revised by certain members of a Mennonite Society, and thence re-translated into English by J. Daniel Rupp. It would appear to have been intended for the use of the descendants of Mennonite emigrants. It is generally correct, and not deficient in style, so far as the editor has had time to examine it. He will, however, find it of great service in carrying the remaining volumes through the press.

The editor commits this important contribution to the history of the Reformation and of the baptist denomination in particular, to the holy sympathies of the churches of Christ in this country. Amid some error and many defects these men nobly followed their glorified Redeemer, and for his truth cheerfully submitted to "great tribulation." If their deeds be not recorded in the chronicles of earth or blazoned on the palace walls of the potentates of mankind, yet are their names written in heaven. They fought the good fight of faith and grasped with a firm hand everlasting life,—"not counting their own lives dear unto them."

Blackheath, March 27th, 1850. E. B. U.

Het Bloedig Tooneel,

OF

MARTELAERS

SPIEGEL

DER

DOOPS-GESINDE

OF

Weereloose Chriſtenen.

THE

BLOODY THEATRE;

OR,

Martyrs' Mirror

OF THE

BAPTIST CHURCHES

OR

Defenceless Christians.

PREFACE TO THE READER.

Christian Reader,

We shall present you here in our preface nothing new or uncommon; only that which a certain admirer[k] of the holy and blessed martyrs communicated to his contemporaries, for their general edification, concerning the faith and steadfast death of many amongst them; some sentences in the beginning excepted, and a few afterwards which do not properly belong to this place. To avoid error, we had attached some marks to these passages, but these marks we have here omitted, and have placed our own additions between ( ). For this course we hold ourselves bound, if required, to give the reason.

The said writer, then, having concluded some censures touching certain persons at Hoorn, speaks of the immovable hope of the pious confessors of Jesus Christ in the following manner: —

We are well satisfied that all these martyrs agreed in the essential articles of faith. They all believed in the one, eternal, true God, the Father, and in his only Son,

[k] [That is, the editor of the Haarlem edition of 1631, whence this preface of Van Braght's is extracted.]

Jesus Christ, our Lord and Saviour. They all looked to the sacrifice of the immaculate Lamb, on whom the Father hath laid the propitiation for our sins. They gave themselves up, yea, by the covenant of baptism bound themselves, to obey that Lord, who was ordained by the Father to be their teacher and lawgiver. They expected a blessed resurrection, and the glorious recompense promised to all those, who, by the Spirit's grace, earnestly and perseveringly press forward in the race of the Christian calling, towards the prize set before them. Indeed, which is the principal thing, they showed that they had not only a verbal faith, and a knowledge of the letter, which has its seat in the head; but a powerful and true faith inflamed by love, that dwells in the heart and mind; and whereby, (according to the example of the saints, Hebrews xi.,) they overcame all things, &c.[b]

Proceeding to the sufferings of the martyrs, he continues: —

Only contemplate the sufferings which these pious martyrs endured; how wonderfully God wrought with these people; how manfully, steadfastly, and patiently they wrestled, upheld by the powerful constraining love of God, and confirmed the truth of the saying sung in the Canticles: namely, that *Love is stronger than death, and*
Cant. viii. 6. *zeal firmer than the grave.* For you here see, as in a mirror, that neither the innate attraction and love of husband and wife, nor the affection and anxiety of parents for their offspring, nor the desirable friendship of relations and intimate friends, nor all that God has implanted in his creatures for man's enjoyment, could make these champions waver, or hold them back. But, despising

[b] [The sentences here omitted by Van Braght, are to the effect that it is not necessary there should be perfect unanimity of opinion in every minor point, among those whom we are to regard as martyrs. It is enough if they were actuated by love to God and to his Son Jesus Christ, and held the essential truths of Christianity.]

all these, leaving wife, children, relatives and friends, houses and goods, they surrendered themselves to sore bonds and imprisonments, to all kinds of calamities and hardships, to cruel tortures and torments. Threatenings of the most dreadful death could not affright them, nor were they moved by many fair promises to renounce the saving truth, the love of God, and their blessed hope. They were enabled boldly to say, with the holy apostle Paul: *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* They found and proved it to be true, agreeably to the apostle's testimony, *that neither death, nor life, nor things present, nor things to come, is able to separate us from the love of God, which is in Christ Jesus.* Rom. viii. 35. Rom. viii. 38.

By this love they overcame all things, and performed glorious deeds beyond human power. Feeble women showed more than manly strength. Maidens and young men, in the bloom of youth, were able, by God's help, to despise the alluring world, with all its fair and mighty promises. These young and tender plants overcame, by faith and patience, the mighty of this world. The simple and unlearned put to shame the sage doctors; so that, frequently, being silenced by truth, they employed for arguments threats of fire and sword, by which they were (in vain) protected; and displayed at once both their weakness and wickedness. Christ, in a remarkable manner, fulfilled in them the promise which he gave his disciples, Matt. x. 19, to give them what they should speak, in the same hour that they were brought before kings and governors. With the gibbet and the wheel, with fire and sword before their eyes, they fearlessly confessed the truth; so that the judges and inquisitors were sometimes surprised, sometimes amazed, sometimes startled and enraged. In which boldness, the martyrs themselves, in their letters, gloried, and gave thanks to God; because

knowing their own weakness, they experienced while enduring the cross the strength of God, and were enabled with a tranquil, yea, cheerful mind, to meet those things, which human nature, when at liberty, seems to fear and to flee. Yea, they were filled with such great and surpassing joy, conceived in them by the undisturbed contemplation of heavenly glory by faith and hope, that they would not have chosen a king's banquet in exchange for this parting repast.

They were endued with such might, that even cruel and inhuman tortures could not extort from them the names of their brethren. Filled with divine and brotherly love, they gave their bodies for the welfare of their companions in the faith. The brotherhood was hereby so quickened in zeal and love, that each one, despising earthly and pursuing heavenly things, prepared himself for the same sufferings that he saw inflicted upon his brethren, and which daily threatened to fall upon him. They braved every peril to succour their companions in the faith, to visit them in prison, to speak confidently to them at the place of execution, and to comfort and strengthen them with the words of scripture.

The tyrants were disappointed of their object. They thought to bring these Christians to apostacy; and they brought them into an assurance of their salvation. They thought to exterminate and root out those that opposed them; but, on the contrary, they raised up more antagonists. For many, among the bystanders and beholders of such a sorrowful spectacle as the slaughter of innocent people, of good name and report, yea, who would rather die than do aught at which they thought God would be angry, were hereby brought to reflection, and also to investigation, and finally to repentance.

Together with these worthy examples of love, patience, and steadfastness, you will find in their writings many

devout lessons, edifying instructions, and consolatory admonitions, which indeed were written hastily and badly, in dark dungeons, with unsuitable and bad implements, but which were sealed with the most glorious signatures, namely, with their own blood. Words have force and energy, when their truth is by deeds confirmed and witnessed. Seneca, in his letters, esteems it a scandalous reproach, that men philosophize with words, and not by their lives. Here, you find words dictated by devotion, forced by the pressure of suffering from the inmost soul, words that no worldly motives, nor fleshly passions bent or blemished; but that, in the last moments of life, as last testaments, were uprightly and unfeignedly spoken to their affectionate friends, and ratified by their death. Husbands, being in affliction, comfort their wives: they exhort them to godliness, and excite them to perseverance. Parents give useful instructions to their children; they set before their eyes the fickleness, vanity, and instability of visible things; they teach, counsel, and command them to renounce the world with its lusts, and to cleave to and serve God, the chiefest and only good. You may here trace how they were sometimes assailed with many allurements and temptations, not only by wicked men, but by the devil: how the enemy of their souls, taking them up as on the pinnacle of the temple, Matt. iv. 5, 8. showed them the lustre and glory of this world, to tempt them to worship him; how he sometimes, through fear of approaching suffering, stormed their souls with cowardice: and how he endeavoured, by false impressions, to bring their minds to apostasy and despair; all which these pious heroes, arming themselves with watchfulness and continual prayer to God, valiantly overcame, and thus, in the face of all these temptations, promises, and threatenings, manfully fought their way through even unto death, and kept the field.

Now as the perusal and recollection of the pious fathers is always highly useful, so these persons stand as instructive and consolatory examples to all those who are tried with temptations and the cross. Here are shining beacons of lively faith, sure hope, and fervent love. Here you
Matt. x. 19. see the full accomplishment of the promises of God, in their undaunted and cheerful minds in the midst of suffer-
Matt. xxiv. 13. ing. Here is the steadfastness of the saints, whom Christ crowns with salvation. It is true indeed that these are
1 Cor. iv. 13. accounted by the worldly-minded as filth and the off-scouring of all things, and their actions are railed at as weakness and folly; but they comfort themselves in God, and lean upon his promises. They have learned that men
Matt. x. 38. must take up the cross, if they will be worthy of Christ:
1 Pet. ii. 11. they confess themselves strangers and foreigners in this world, and are mindful of their Master's words, when he
John xv. 19. said: *If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth*
Matt. x. 39. *you:* they are persuaded that, losing their life here, they shall hereafter find it again. They believe that we must
Matt. x. 32. confess Christ's name, if it be our desire that he should confess our's before his heavenly Father. They know that their Lord and Master himself suffered, and left us an example that we should follow his steps. Such was his
1 Pet. ii. 19. disposition, *that when he was reviled, he reviled not again, and when he suffered, he threatened not;* but prayed for his enemies. They remember that if they will reign with
2 Tim. ii. 11. Christ, they must suffer with him. They recall to mind
Matt. x. 24. Christ's saying, *that the servant is not above his master;*
1 Pet. iv. 1. that *forasmuch as Christ hath suffered, they must arm themselves with the like mind.* They know themselves to be as defenceless sheep, a prey of devouring wolves; but they
Matt. x. 28. fear not them which only kill the body, but Him who hath in his hand both body and soul. It was long since proclaimed
2 Tim. iii. 12. to them, *that all that will live godly shall suffer persecution.*

Christ forewarned them that they should be hated of all men for his name's sake; yea, be brought into tribulation and put to death; and what is more, that in killing them men should think they did God service. Therefore they think it not strange when they are tried by suffering, but they rejoice herein, that they have fellowship with Christ in his sufferings, knowing that they shall again rejoice with him when his glory shall be revealed. They glory in tribulation, and hold that thereby their faith is proved and refined. They experience that from patient suffering a cheerful and steadfast hope is begotten, and that the cross, which to them that perish is foolishness, is to them the power of God unto salvation; and esteem it as acceptable with God when for conscience' sake they suffer wrongfully. And although here they are troubled, persecuted, and cast down, yet are they not disheartened, nor forsaken, nor destroyed; but they continually, with the holy Paul, bear about *in their body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their body.* They feel *that as the sufferings of Christ abound in them, their consolation also aboundeth by Christ.* They believe *that the sufferings of this present time are not worthy to be compared with the glory which is to be revealed in them.* Therefore they arm themselves for tribulation and suffering, as true soldiers of their Captain Jesus Christ.

1 Pet. iv. 12. Rom. v. 3. 1 Pet. i. 7. 1 Cor. i. 18. 1 Pet. ii. 19. 2 Cor. iv. 8. 2 Cor. i. 5. Rom. viii. 18.

They have before them a large fraternity, who by this path have finished their course. Cain could not endure his brother's piety and acceptableness with God, and slew him. Violence and oppression had dominion in the primitive world. The godly Lot must be the sport of the sensual Sodomites. David must flee before Saul. The prophet Esaias, in his time, complained that if any departed from evil, he must be the prey and sport of all. Many holy prophets and men of God had to endure persecution and martyrdom from the ungodly; as the holy Zechariah,

Gen. iv. 8. Gen. vi. 13. Gen. xix. Esaias.

Amos, Micaiah, Jeremiah, Daniel, the three youths, Eleazer, the mother with her seven sons, and many others it is needless to recite.

The time and age of the New Testament afford abundant
Matt. xiv. 6. matter of confirmation. John, the forerunner of Jesus, had to bare his neck, in prison, to the sword. Our Captain, the Leader of our faith, JESUS CHRIST, had to enter into his glory through many scoffs, much suffering and reproach, and at last, by the shameful death of the cross.
Acts xii. 1. His apostles and disciples, as the history of those times bears witness, followed their Master. Peter and Paul were slain by the Emperor Nero. James, the brother of John, was put to death by Herod with the sword. Matthew was nailed to the ground in India. Bartholomew was flayed alive. Andrew was crucified. Thomas was pierced with spears. Philip was nailed to a cross, and then stoned to death. Simon Zelotes was scourged and crucified. James, the son of Alpheus, was thrown down from the temple at Jerusalem, and afterwards beaten to death with staves. Judas Thaddeus was murdered in Persia by the ungodly heathen priests. Matthias likewise obtained the crown of martyrdom. The evangelist Mark was dragged about at Alexandria, by a cord round his neck until he died. John the apostle, being banished to
Rev. i. 9. the Isle of Patmos, adorned the gospel by suffering (as is fully recorded in the first book of the History of the Martyrs of the First Century).[m] This was the way of the holy prophets. This was the path that our Saviour and his messengers trod, and afterwards many disciples. For Polycarp, the disciple of John, was burned alive at Smyrna. Ignatius, bishop of Antioch, was torn in pieces by wild beasts (as is testified in the second century). Even the

[m] [Van Braght here refers to the first portion of his work, which contains the history of the church, its sufferings, and its martyrs, from century to century.]

Roman bishops were, in the first 300 years, nearly all martyred, and, in common with Christians in general, were subjected to the persecution of the heathen emperors (but these we leave commended to God). Under the Emperor Diocletian was there such a horrible persecution, that it seemed as if the Christian name would be entirely rooted out. Thus the first churches, until the time of Constantine, were so accustomed to persecution, that with premeditated counsel, they prepared themselves entirely to suffer.

Seeing then that the godly who are afflicted with the cross, have for their predecessors so many holy martyrs; seeing that the cross is foretold; yea, seeing there are given so many glorious promises, it is but a light thing with them that they (who willingly confess themselves soldiers under the blood-stained banner of Christ) are derided and laughed at as fools. Hence the Christian reader should attentively observe, and firmly conclude, that the cross is the banner of those who serve and follow Jesus Christ, the Leader of the faith; and that, on the contrary, they who inflict on others suffering and the cross, belong not to Him, but to another captain. For true Christians have never oppressed the innocent, but have always themselves been the oppressed. Yea, even in the time of Constantine, when the bishops began to climb higher in the world, and were protected by the emperor, persecution was regarded with horror, and they themselves suffered persecution. It was then so detestable a thing to put any one to death for heresy, or to persecute, that the Bishop Ithacius was banished and excommunicated from the church, because he had, by means of the tyrant Maximus, contributed to the death of the heretic Priscillian, as Cæsar Baronius, the Roman cardinal, very clearly relates in his Church History of the year 385. Baronius, anno 385. No. 5.

The same writer further testifies, that persecution is Bar. anno 385. No. 6.

altogether inconsistent with the meekness of a shepherd. Also, that not one of the holy fathers had ever commended the endeavour of a spiritual person to bring a heretic to death. So that the holy Martin, as he writes, wished not to hold fellowship with the said Ithacius or his followers, because their hands, by the death of Priscillian, were defiled with blood. And although the holy Martin, through the menaces of the tyrant Maximus, feigned to have an hour's intercourse with Ithacius, yet he afterwards showed great sorrow for it, feeling that the gift of healing was, for such dissembling, partly withdrawn from him. Whence it is clearly and evidently seen, how falsely they boast themselves to be followers of Christ and his apostles, and the primitive church, who have so shamelessly defiled their hands with the blood of innocent persons, whose only offence was that they confessed the gospel agreeably to their consciences, and lived in conformity thereto; yea, of whom the tyrants themselves gave frequent testimony that their lives were pious, that they never willingly lied, or spake against their conscience; that they were not imprisoned for any crime, but only because they were not obedient to holy mother church and the emperor's proclamation. So far are such persons from being the true apostolic church, that there is no more certain mark of the false and antichristian church than the putting to death of heretics, or rather of such as are so named; for if any heresy be abominable, this is the most abominable.

Bar. anno 38c. No. 6.

What, indeed, is more opposed to the peaceable, gentle, compassionate, forgiving, and unrevengeful spirit of Christ, than to persecute another on account of his faith? What can be thought more contrary than this to Christ's holy laws and commandments, which, among others, consist principally in love, peace, humility, meekness, lowliness, mercy, forgiveness, compassion, &c.? Are Christians called to return, as they do, love for hatred, good for evil, and

blessing for cursing? yea, must they, following the instructions of Christ, pray for those who despitefully use and persecute them? How is it then possible that they, remaining Christians, should themselves oppress and persecute others who have not laid a straw in their way? Is it to be believed that any relish, yea, any true knowledge of the spirit and word of Christ remains where the disposition and conduct are so diametrically opposed to Christ? Shall false prophets, according to Christ's testimony, be known and judged of by their fruits? By nothing are they better known than by their persecuting others, *for*, as Christ said to the Pharisees, *they are witnesses unto themselves, that they are the children of them which killed the prophets, and fill up the measure of their fathers;* and our Saviour compares them to a generation of serpents and vipers, that shall not be able to escape the damnation of hell. The disciples of Christ, who still thought to erect an outward and carnal Israelitish kingdom, asked their Lord whether, after the example of Elias, they should command fire to come down from heaven upon those who did not receive him? But Christ severely rebuked them, saying, *Ye know not what manner of spirit ye are of: for the Son of man is not come to destroy men's lives, but to save them.*

Matt. vii. 15

Mark xxiii. 31—33.

Luke ix. 51.

But these slayers of heretics, who boast of being Christ's followers and vicegerents, and even teachers in theology, dare, not only without asking Christ, but contrary to his express prohibition and example, to whet the sword, to kindle the fire, and to murder, not them who refuse to receive Christ, but them who are ready to follow and abide with him, even unto death. Thus they clearly make known, first, that they are not guided and impelled by Christ's spirit, but by the devil's, *who was a murderer from the beginning;* and, secondly, that they do not come, like Christ and his followers, to save men's lives, but to

John viii. 44.

destroy them. For they not only put the bodies of the
Gen. i. 27. innocent to death, and thus spoil the image made after the
similitude of God, and make themselves guilty of the
Gen. ix. 6. deadly sin of shedding blood; but, O horrible deed! de-
Matt. xxvi. 52. signedly, and as far as in them is, they slay the soul;
for, judging it to be in a state of condemnation, they sud-
denly deprive it of the time for repentance. They, con-
ceited men! will be superior to Christ, who is perfect
Matt. xiii. 29. wisdom; for he judged it right, and commanded his disci-
ples to let the tares grow up until the time of harvest, lest,
while they plucked up the tares, they should root up also
the wheat with them. These teach and do the contrary,
plucking up against Christ's command not only the tares,
but passing by wicked, unchaste, intemperate, sumptuous,
covetous, lying, deceitful, envious, malignant, and revenge-
ful men, they pluck up the purest grain from the field of
Ezek. xviii. 3. this world. They take upon them the province of the
Most High, and command and force the souls that stand,
Matt. x. 28. not under them, but under the sceptre of Jesus Christ.
Yea, they set themselves not only beside, but above the
Divine Majesty, desiring that men should obey them rather
Deut. vi. 5. than God. God hath commanded that men shall serve
Matt. xxi. 37. him with all their heart, but these forbid men to serve
God according to their conscience; yea, urge them against
their consciences, to follow their own laws and institutions.
Christ urged the people, with admonitory, touching, and
reproving words, to repentance, and of those alone who
Matt. xv. 14. were offended at his doctrine, he said, *Let them alone: they be blind guides.* But these compel with fire and sword,
so that they deliver over to the executioner those that to
the utmost of their power embrace Christ's doctrine, and
who dare not follow these blind leaders of the people;
placing men in a position from which, without danger,
they can turn neither to the right hand nor the left, for,
obeying them, they fall into the hands of God, and

abiding by God, they cannot escape the cruelty of these men.

In order to give a colouring and gloss to their unchristian and wicked punishment of heresy, they slanderously affix upon the pious the stain of disobedience, and, forsooth, to wash their hands of innocent blood, lay it upon the edicts which have been framed and daily put into execution by their bloody counsel and at their instigation. But, I pray you, who gave them power to issue edicts against the soul and conscience, or to govern in the kingdom of Christ, of which they themselves can only be servants and vassals? Can they excuse themselves for such things? By no means. The Jews, who sought to put the innocent Jesus to death, spake like unto these: *We have a law, and by our law he ought to die.* They know, or ought to know, that at Christ's tribunal judgment will be passed, not according to the edicts of men, but according to the word of God. *The word that I have spoken,* said the Lord, *the same shall judge them in the last day.* Each one therefore is necessarily bound more by Christ's law than by their laws and edicts. Yea, the proclamations themselves must be accounted for before that judgment-seat, and that same law by which they unjustly sentenced the guiltless to death, shall then righteously aggravate their own condemnation. What will they bring forward in their defence, when there shall be demanded of them the reasons why, thirsting for blood, they tyrannized over the soul? Why they violently wrested the sceptre of Christ from his hand and usurped his throne? Why they made themselves masters in that kingdom in which they must as servants give account of what they did, and of what they omitted to do? Why, like wicked servants, they so *cruelly treated and smote their fellow servants,* seeing that he had before warned and threatened such that *he would cut them asunder, and appoint them their portion with the hypocrites, where there*

John xix. 7.

John xii. 48.

Matt. xxiv. 49.

Matt. xxiv. 51.

is weeping and gnashing of teeth? Why they did not consider that *they shall have judgment without mercy, that have shewed no mercy?* Ah, what terror, what dreadful remorse and woe it will occasion when, to convict them of their wickedness, they whom they bound, fettered, chained, beat, killed, and martyred shall appear, whom they then accounted as foolish and mad, but whom they now see glorified and esteemed by God.

James ii. 13.

In that day, when every secret thing must be exposed to view, such vain and far-fetched excuses cannot avail. Wherefore the present is the time to take into consideration how unchristian it is to persecute Christians, what a deadly crime it is to shed innocent blood, how deserving of punishment it is to deface the image of God, how perverse and vain it is to attack spiritual truth with carnal weapons, how unnatural and unreasonable it is to do to another what we are not willing that others should do to us (and who is there willing to have his conscience forced?), how presumptuous it is to step into God's throne, and desire to have dominion over the conscience, since Christ has commanded us *to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's!* They should consider that Christ prayed for his persecutors, and thereby learn how unseemly it is, in them who wish to be Christians, to be themselves persecutors of those who pray for them. They should reflect how great is the wickedness of forcing another's conscience by fear of fire, halter, or sword, since Paul so severely forbids the wounding of the conscience of weak brethren. They should remember that since the holy apostle enjoins no greater punishment for heretics than to reject them, they need use none more severe; yea, may not use any other. If, surely, they well examined themselves, they would not so hastily proceed to judgment, but would be held back, forasmuch as Christ proclaims, that *with such measure as we mete, it shall be*

Matt. xxii. 21.

Luke xxiii. 34.

1 Pet. ii. 19.

Rom. xiv. 15.

Titus iii. 10.

Matt. vii. 1.

measured to us again. They would be afraid, I say, if they rightly knew themselves, of condemning themselves, in condemning another: since it might easily happen that he who judges might be as worthy of punishment as he who is judged.

They further allege in defence, or rather in excuse, of the punishment of heretics, the following reasons: 1. In order that heretics may be brought or constrained to repent. 2. That their heresy may not be propagated, and others be defiled. 3. To prevent tumult.

As to the first, it is true that every Christian is bound, as much as possible, to promote his neighbour's welfare; but how shall that be done? by outward force of fire and sword? That is impossible. It indeed touches and strikes the body, but not the conscience, which must be led and instructed, not forced. The word of God is the sword by which all error and heresy must be hewn down: if the pretended error cannot be overcome by the force of truth, the sword must remain blunt for such a purpose. And should it even happen that any one through dread of pain renounce his opinion with the mouth, yet in heart he will not do it, and so instead of penitent Christians, dissembling hypocrites will be made. But if any one remains steadfast, and is put to death, how can that tend to his repentance, since all means thereto are taken away? For, of two things, one is certain. Is he a damnable heretic? he is then thrust from earth to hell. Is he not such? then is a blessed Christian put to death. Whichever of these is chosen, a horrible crime is committed. What then leads them to further men's repentance in this way? What obliges them to do it? Who enjoins it upon them? Who gives them such counsel? Yea, who gives them permission? Which of the apostles has given such a precedent? Verily, such reasons are only fig-leaves and disguises, under which they seek to hide their shame and

wickedness. They pretend that they have men's repentance in view, but in truth they seek to secure their own licence, glory, and pleasure, in order, without contradiction, to govern with violence the kingdom of God. That any one should thereby be led to repentance is so improbable, that all impartial persons feel an antipathy thereto. Whatever good quality is, or might be left, in persecutors, is by persecution rendered suspicious; yea, is almost destroyed. Their words, however dressed up and flattering, obtain no entrance or belief, nor do they deserve any. For who will expect to learn any thing divine or Christian from those who are big with murder, and whose hands are dyed with innocent blood? *Can men gather grapes of thorns?*

Matt. vii. 16.

As to the second excuse, so far from pretended heresy being warded off by tyranny, it is more often spread thereby. For when men lay their hands on persons who are of blameless and pious life, and imprison and torture them, and put them to a painful death, for Christ's name alone, because they dare not consent (as they openly confess) to any thing against their conscience, reflection and observation are awakened in all impartial minds. On investigating the matter, they discover the innocence of the accused and oppressed, so that they experience a disgust to all such degenerate Christians as persecute others, and repair to the society of those who so valiantly bear the cross of Christ. Abundant examples testify the truth of this, by which the saying of an ancient father is verified, "That the blood of the martyrs is the seed of the church." When tyranny in the papacy was at the hottest, then were defections the greatest. For the martyrdoms were real sermons, which touched the heart, and opened drowsy eyes. And that is not strange, for whoever has a little knowledge of the Christian religion, and is not totally blinded by hateful prejudice, comes easily to believe that persecutors must themselves be heretics, inasmuch as

Christ and his disciples never persecuted, but always suffered persecution. They readily perceive that these cruel men are not innocent, meek, and defenceless sheep, to which Christ compares his own; but much rather raven- John x. 3.
ing wolves, that having crept into Christ's fold, devour the sheep. The naked and pure truth, fortified by a blameless life, is the means to overcome error and falsehood. They who depart from this, and employ carnal weapons, betray themselves, and make known their impotence and injustice; for seeing they have no might against the truth, they endeavour by rooting out and extinguishing the persons, to root out and extinguish the truth. From all which it appears what a pitiful excuse they make to defend their tyranny, and what feeble weapons they employ to prop up the deception. But it is a mere excuse feigned to disguise their intention, to conceal, by putting on it a foreign dress, the deformity which cruelty has in the eyes of all, and to render the imposture grateful. They come with dissimulation, as if they were zealous for the people's salvation, but endeavour, in reality, to propagate their own kingdom of lies, and whatever opposes them they seek to overcome with the arm of flesh. The Pharisees in Christ's time advanced the same reasons against him, namely, *that he perverted the* Luke xxiii. 2.
people. Their self-love and ambition begat in them bitter hatred and envy against our Saviour, on which account they sought to bring him to death. This they conceal. About this they are silent. They cry out (as if seized with a divine zeal), "This man deceiveth the people," although they themselves (as is the case at the present time) seek to lead the people from Christ, the truth, to their own lies.

Concerning the charge of uproar, this was not forged yesterday or to-day. "This man" (namely Christ, said the Pharisees), "*stirreth up the people by his doctrine;*" Luke xxiii. 5.
while nevertheless they excited uproar among the people against him who preached nothing but peace, love, humility,

meekness, and such like, and whose deeds and life were nothing else than an overflowing fountain of mercy, beneficence, and compassion. In like manner, persons who lived in all simplicity and uprightness, and made a public confession that they were bound by Christ's law and example to conduct themselves towards every one without revenge, and with forgiveness; yea, to love them that hated them, and to do good to their enemies; these they have covered with the reproach of uproar, without the least sign of its appearance. He that reviews the history of the last sixty years, in Holland and Germany, will soon find that uproar, strife, and discord, yea, the alienation and destruction of countries and cities, have been caused by persecution for religious differences. Religious zeal cannot be cut off by the sword, nor be destroyed by fire. On the contrary it is evident, and is testified by the practice of the present day, that many various religious persuasions may live together peaceably and in quiet, and that the cities and countries where freedom of conscience is maintained, have thriven and notably enjoyed God's blessing. For which reason the high, mighty lords, the States of these lands, seeing the great errors of the king of Spain, have never been willing to tread in his footsteps, but say expressly (as appears from the acts of the treaty of peace at Cologne,) "That religion belongs not to men, but to God, and to him the king is accountable as well as the subjects." They testify "that they have found by experience, that force and arms aid but little in spreading and upholding religion, and that they wish that men should not suffer violence to their conscience; it accords not well with the law of God to force the consciences of others." And at page 54, that "the Christian religion is a great mystery, to the promotion of which God employs no ungodly soldiers; neither bow nor sword." And at page 57: "We have learned that the government of the soul

Act, page 38.

and conscience belongs alone to God, and that he is the true Avenger of injured or violated religion."

And if some, having forgotten their own or their predecessor's cross, have advocated the slavery which has been abolished, yet their Excellencies have never lent a favourable ear thereto, nor suffered themselves to be employed as blind executors of the designs of such passionate and injurious counsellors, who sought thereby to erect and establish their own dominion rather than the kingdom of Christ. But we have at present, through God's goodness, magistrates under whose protection *we can lead a quiet and peaceable life in all godliness and honesty.* 1 Tim. ii. 2. We can meet together and assemble unhindered, preach and hear God's word, use the sacraments according to God's institution, and publicly exercise ourselves in divine service. For which courteous benevolence, all subjects and faithful Christians are strictly bound to show to the inferior as well as the higher powers, all respectful gratitude, to obey them faithfully, uprightly to pay all tolls and taxes, and earnestly and constantly to pray to God for the welfare and prosperity of their persons and government, that this favour may descend from us to our posterity.

We have likewise heartily to thank the Lord for this blessing, and by a holy life to magnify his name; always endeavouring to show more and more virtue as the fruit of faith, and by good works to shine in a benighted world. We have to take good heed that we neglect not this time 2 Cor. vi. 1 of grace, nor abuse it, for if we badly employ it, and make our freedom an occasion to sin, it will undoubtedly fare with us as with Israel, who having waxed fat, grown thick Deut. xxxii. 15. and strong, forsook God, and were therefore thrown again into distress and misery, until affliction constrained them to seek unto him. Oh, how many (it is to be feared) there are who, with Demas, have again loved this present 2 Tim. iv. 10.

world. How many have left their first zeal and love, and have become cold and slothful in their devotion.

In former days, in the times of the cross, when men had to meet together at the peril of their lives, their zeal drove them to assemble by night, and at an unseasonable hour, in holes and corners, in fields and woods. How precious then was an hour that could be spent in stirring up and confirming each other in piety. How souls then thirsted and hungered after divine food. What a delightful savour had the words of godliness. No inquiries were made for curious or elegant sermons, but hunger devoured all that came. Then treasure for the soul was diligently sought, for merchandise for the body could give but little comfort. Heavenly riches were desired above all things, for earthly possessions were altogether uncertain. But how is it now? Temporal concerns have generally the preference;
Luke xiv. 19. the oxen must first be proved, and the piece of ground first be seen, before men can come to the heavenly feast. Simplicity is exchanged for sumptuousness and pomp. The furniture is rich, but the soul is impoverished. The dress is become magnificent, but the hidden ornament is perished. Love is grown cold and diminished, and contentions have increased. Thinkest thou that God will always behold this with the same forbearance? Dost thou think that he will not at length use his uplifted rod? Did he spare Israel when they departed from him? Did he pass by David when he sinned by indulging fleshly lust? Did he excuse Solomon when he cast his eyes upon foreign women, and fell with them into idolatry? And will he now excuse them who have so greatly departed from him through love of the world and the practice of sin? He frequently gave Israel over from one tyrant to another, that they might learn to know him, and repent. He, like a father, chastised them, that they might serve him alone,
1 Kings xviii. 21. and not, as in the time of Elias, with a divided heart. He

delivered Amaziah, the king of Judah, into the hands of his enemies, because he did not serve God with his whole heart. 2 Chron. xxv. 2.

Try now how it stands with your conscience; whether your heart be not divided; whether you do not try to serve, at the same time, both Christ and the world. With what coldness you hear and observe God's word, your thoughts being entangled in earthly vanities; how seldom and with what remissness the works of piety are practised, and how busy and zealous you commonly are to collect together money and goods to fatten in sensual pleasures. Eph. v. 5. 1 Tim. vi. 10. True, you have thrown away your dumb and wooden gods, but examine if the idol of riches and covetousness is not set up in your heart. Plough deep into your inmost heart, and see whither your inclinations and desires for the most part tend; whether they are content with a little here, or pierce through the clouds, and have their conversation in heaven; or whether, with unsatiable desire, they grovel here on earth, seeking to increase your wealth, to add one house and garden to the other; whether Christ in heaven is your chief treasure, or whether it be here, Matt. vi 20. respecting which Christ so earnestly warned his disciples.

If you would make trial of this, examine attentively, in every occurrence, your aim and thoughts: just weigh how great is the love you have for riches: how great your confidence in them; how much you are concerned, with heathenish anxiety, about the future; how uneasy and discouraged when bad tidings and adversity threaten, and how securely you live when all is prosperous; how inactive and sorrowful to dispense alms, love to your possessions makes you; what great strife, and how many lawsuits you would carry on rather than concede your right and suffer loss; how soon cheerfulness and nightly rest forsake you when losses and misfortunes assail; how much time is withdrawn by earthly pursuits from your bounden duties

to God; how feeble and spiritless they render your prayers; how deep the abundance of your treasures makes you sink in sensuality; how much you value yourself on this account, and exalt yourself above another; and finally, with what pain you part with them, and how sorrowfully bid them adieu on your dying bed.

Make trial (I say) hereof; scrutinize yourself, and you will at once find what you love and serve most, and how much or little *you have crucified the flesh with its lusts.* For although there is generally a cessation of outward persecution, nevertheless every Christian is called to suffer and fight. Each one must *take up his cross and follow Christ;* each must live, not *after the flesh, but after the Spirit;* each one must *suffer in the flesh, that he may cease from sin.* If you find that a season of liberty hath given freedom and enlargement to your lusts, persecute yourself; crucify and kill yourself, and offer both soul and body to God. In the time of persecution, words and conversations were then edifying lessons, excitements to devotion, magnifying God's name, giving consolation to each other in suffering, exhortations and encouragements to steadfastness, and a commendation of eternal blessedness. Search out whether in the present time you have not lent your tongue to please light-minded, worldly people with idle and useless babbling, whether by such means you have been, not merely not useful, but even prejudicial and hurtful to piety; whether you have not defamed your neighbour's good name and character, or employed your tongue with fraud and falsehood in the service of covetousness. In the time of the cross, the time was spent in exercises of devotion, in comforting and edifying one another, in visiting the prisoners, in preparing for suffering by devout meditation.

Gal. v. 24.

Matt. x. 38.

Rom. viii. 1.

1 Pet. iv. 1.

Consider once more to what end you spend your precious time; how large a portion is consumed in sensuality

and vanity; how much is wasted in strifes and quarrels; how much is lost by needless anxiety and labour; and how little is left for devotion. You will undoubtedly find that the absence of the chastening rod has made men heedless and irreverent, and that the lust of the flesh, the lust of the eye, and the pride of life, have taken the place of religion and humility. But the greatest danger of all is, that few examine themselves, few sigh over themselves. There are many that are poor, naked, and blind who know it not; who, with them of Laodicea, imagine that they are rich, and have abundance of all things; but it is wealth that is not pleasing to God, by which spiritual wealth, consisting of faith and love, of a lively hope and good conscience, is diminished. Behold, in the writings of the martyrs the character of their lives, the nature of their suffering, the degree of their constancy. It was the will of God that the children of Israel should remember the ways of their forefathers, and the instructions of wisdom hidden therein; for they were all, they that went before and they that followed, regarded as one body. It was frequently said by the prophets, *I brought you out of the land of Egypt*, although that took place with their forefathers. Examine your ways and compare them with theirs, and see if the love of the world has not blinded your eyes, and led you away from God. Many, when they could not serve the world, turned from necessity to God, as to the nearest refuge; but when a little enlargement came, they began again to lean to the world. The parents became rich, the children luxurious and wanton, the world caressed them, and in time they were esteemed and elevated; the reproach of the cross ceased, and the honour of this world came in its place. And this was the reason why, in the primitive church, God permitted a very dreadful persecution to arise in the time of the Emperor Dioclesian, that his children might thereby be chastised,

Rev. iii. 17.

Deut. viii. 2.

Micah vi. 4. Ps. lxxvii. 11. Hos. xi. 2.

Euseb. lib. 8, cap. 1.

who now began to be conformed to the world. We must therefore take heed that we be not in like manner guilty, lest that come upon us which befell them. For in such seasons none suffers more than he who has not well employed his time. Then woe, misery, and lamentation fall upon him; but to them that love God all things work together for good. These are purified and proved by such fiery trials; hence it is sometimes needful that God should cleanse his threshing-floor with the fan, that the chaff do not get the upper hand to its own destruction.

But we must beseech his divine goodness alone, that he chasten us as a father, and attract us by his love, drawing our hearts and minds to himself, that we may lead a godly and holy life, in all charity, peaceableness, friendliness, and lovingkindness, *not lightly complaining of each other, nor murmuring*, but patiently *bearing with each other's infirmities*, and edifying one another by good instruction. We must flee and avoid all offences, strife and discord, schisms and sects, and whatsoever produces intolerable and unworthy misconceptions. We must strive for peace, seeking again to heal and bring back to unity, rest, and peace what is fractured and fallen, what is torn and split, through the devil's subtlety, and by blind ignorance, and scattered abroad to the great offence and injury of many. If we do this, we shall draw down the blessing, and the indwelling of God with us.

Colos. iii. 13. 1 Pet. iv. 8. James v. 9.

In the mean time let us depend continually upon God, constantly pray for an increase of wisdom and divine knowledge, *run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith;* for we all have the same conflict that David had in his time, that Job had, that all the prophets had, that Christ and his apostles had, with all his pious followers in the primitive church, as also in former ages, and in our time. They all had to overcome the world, so must we; they all had

Heb. xii. 1.

to deny themselves, so must we; there is the same crown to win, the same kingdom to inherit. The times are likewise similar, the different manner of life alone makes them different; but all inequality must at last vanish in the resemblance of God. To make his disciples partakers of this likeness and unity, Christ prayed that they might be one with himself and the Father. This alone the apostles earnestly pursued; they exhorted one another to this as the eternal and highest treasure; *for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature; and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.* Amen.

Heb. xii. 27.

John xvii. 20.

Gal vi. 15, 16.

Written out of love, for edification and amendment.

A MARTYROLOGY,

ETC.

HANS KOCH AND LEONHARD MEYSTER.—A.D. 1524. [1.]

Hans Koch and Leonhard Meyster, descendants of the Waldenses, and in no wise to be considered the least among them, were two pious men. This is evident, inasmuch as they loved the truth of Christ, which they zealously promoted, more than their own lives; wherefore they were both put to death for the truth of the holy gospel, at Augsburg, in the year 1524.[a]

Concerning these men, there may be found in Jacob Mehrning's "History of Holy Baptism," the following words, translated from the German.

"From these Bohemian and Moravian old Waldensian brethren, sprang afterwards some excellent men; amongst [2] others, Hans Koch and Leonhard Meyster, who were both executed at Augsburg in the year, &c."[b]

Before their death, these two men called earnestly upon God, and prayed: and this their prayer, containing the cause for which they suffered, they left as an admonition

[a] [Chronijck van den Ondergangh der Tyrannen, door Pieter Janssz Twisck, II. Deel, Hoorn, 1620, p. 999.]

[b] Baptism. Hist. edit. 1646 and 1647, p. 748, &c.

to the fellow partakers of their faith, and for the consolation of all that should come after them.

"O God! from thy high throne, behold now the misery of thy servants, how the enemy persecuteth them, how cruelly they are reviled, now that they have resolved to
Matt. vii. 14. tread in the narrow path. They who learn to know thee and to hold fast thy words, are reviled and despised.
Ps. cvi. 6. O God of heaven! we all have sinned before thee: yet
Dan. ix. 5. in thy mercy chasten us. We pray thee, let us enjoy thy favour, that thy honour be not blasphemed through us before the world, who now set themselves as though they would put out thy word. We should be at peace with them, if we confessed not thy holy name and believed not
1 Pet. ii. 24. in thy Son, that he hath done sufficient for us on the cross, and that he hath borne our sins and paid our debt.

"The enemy hath no other pretence for the wrath with which he daily pursueth us, than that we will not do his will; but will love thee, O God, in our hearts, which neither
Matt. xxii. 37. Satan nor his adherents can endure. Therefore they pursue us with great violence, and prepare for us much affliction. This then is our offence, for which the enemy so grievously assaulteth us—that we fix our hope on thee alone, and on thy dear Son Christ Jesus, and on the Holy Ghost. For this we must suffer reproach, because
1 Pet. iv. we set not ourselves against thee: but did we give ourselves up to idolatry, traffic in and practise all kinds of evil, they would then let us live unhurt, in peace and security. Wherefore, O gracious Lord, take thou the weapons in thine hand for us, and judge all those who regard not thy power and might. Did we deny thy word, then antichrist would not hate us; yea, if we believed his lying doctrine, followed his errors, and went with the world in the broad road, then we should be in favour with
Matt. vii. 13. them; but now that we seek to follow thee, we are hated and forsaken by the world. But although the enemy

tormenteth us, yet this cometh to pass not on us alone, but happened also to Christ our Saviour; for they inflicted upon him first much reproach and suffering, and the like also befell all those who clave unto him and believed in his word. Therefore saith Christ himself, *Marvel not if the world hate you; for it hated me before it hated you. They have not received my words, neither will they receive your words. If they have persecuted me, they will also persecute you. And when all this cometh upon you, rejoice ye, and leap for joy, for great shall be your reward in heaven.* And Christ comforts us yet further, by the mouth of his beloved apostles, saying: *If we suffer with him, we shall also rejoice with him*, and reign in everlasting joy. What matters it that we here for a little time are mocked and despised, since God promises to us eternal rest and salvation?

John xv. 18. 19. 1 Pet. iv. 1. Isa. liii. Matt. xxvii. Luke xxiv. 26.

John xv. 18. 1 John iii. 13

Luke vi. 23.

Rom. viii. 18 2 Tim. ii. 12

"O Lord, thou seest and hearest the scoffing, contempt, and suffering endured by thy children; thou knowest and art acquainted with their little and feeble strength. We therefore pray thee, O God, defend thou thine own honour, and sanctify thy name, which is now so horribly blasphemed by all that are here on earth, both high and low. Display thy might, that the enemy may mark and understand thy divine power, and learn to be ashamed. O Lord God, wilt thou take pity on thy poor sheep which are scattered, and will henceforth have no longer a faithful shepherd to instruct them! Send them thy Holy Spirit to feed and satisfy them with thy mercy, and that they may listen to no strange voice unto the end. O God, wilt thou in thy lofty majesty graciously hear our prayer, now that we are engaged in a great conflict and warfare, and forsake us not! Give us patience to endure, through Christ thy Son our captain, to whom be honour, and who is able to overcome Satan with all his host.

John x. 5.

"Praised be his holy name. Amen!"

CASPAR TAUBER.—A. D. 1524.

In this year, 1524, Caspar Tauber, a merchant and citizen of Vienna in Austria, was likewise apprehended for the cause of the Christian faith; and, as he faithfully and steadfastly continued to confess Christ, without wavering, he was condemned and committed to the flames.[c]

Of a certain Proclamation published at Zurich, against the Baptists.—A.D. 1525.

At this time, not only the Papists, but likewise the Reformed, call Zuinglians, in the town of Zurich, laid hands on the simple, harmless sheep of Christ; yet not [13.] (that we can find) to punish them with death, or by an executioner to deprive them of life; but they put them in close confinement, until (as may be concluded) death at last followed.

But in order to determine what measures from that time forward should be employed, the following ordinance, accompanied by many more words, was issued by the magistrates of that city:—

[c] [In a letter written in 1525, to his followers in Bremen, on the martyrdom of Henry of Zutphen, Luther thus refers to Caspar Tauber:—"John and Henry, at Brussels, have in the first instance become brilliant lights, by their glorious deaths, wherein they have offered to God a sacrifice of sweet savour. To these also belong Caspar Tauber, burned at Vienna, and George, a bookseller, in Hungary." (Werke. Theil xxi. s. 96. Walch's edition). Cochlæus, however, affirms that Tauber first recanted, and after falling back again into heresy, was burnt, "by a legitimate process of law." Cochlæus professes to give the latter part of the act of recantation from the German, (Commentaria de Actis et Scriptis M. Lutheri, p. 99. edit. 1559.)]

"Therefore we ordain, and it is our will, that henceforward all men, women, young men, and maidens, abstain from re-baptism, and from this time practise it no more; and that they bring the young children to be baptized. For whoever shall act contrary to this public order, shall, as often as it occurs, be punished by a fine of a mark of silver; and if any shall be altogether disobedient and rebellious, they shall be dealt with severely; for we will protect the obedient, and punish the disobedient according to his deserts, without further forgiveness. Let each one act accordingly.

"And all this we confirm by letters patent, sealed with our city seal, and given on St. Andrew's Day, [Nov. 30,] anno 1525."[d]

The Zuinglian church at Zurich, where this proclamation was made, was at this time only about five years old, and was itself suffering from the greediness and oppression of the Papists; truly a lamentable thing, that such a people, who so short a time before had in many things purged themselves from the leaven of popery, and who were opposed to the tyranny of the pope, should nevertheless, in this particular, continue one with Papists, oppressing others who were not of the same faith with themselves.

But still, what would this affliction have been, if they had confined themselves to this proclamation, since the first offence of not baptizing a child, might be atoned for by a silver mark, &c.? But it was not confined to this; inasmuch as some years after, and in particular in 1530, when they became bolder, they made a statute, that the

[d] See the sixteenth book of the Downfall of the Tyrants, and Yearly History, [by J. P. Twisck] edit. 1617, year 1525, page 1010, col. 2; compared with Henry Bullinger against the Anab. lib. 1, cap. 5, 6. Item, the letters patent of the Council of Zurich, published anno 1525, &c.

Anabaptists (so called) should be punished with death, and which, in its place, we shall show.

[The reformer Zuingle, began to preach the gospel at the monastery of Einsedlin in the year 1516. Thence he removed to Zurich in the month of December, 1518. It was in the year 1520 that the council issued its first mandate for the reformation, that from that time forth the bible should be the standard of doctrine and of preaching. Celibacy was not abandoned till the year 1523, at which time Zuingle and many others of his coadjutors married. In the following year, the first part of a liturgy, the baptismal service, was published in German; but the Latin mass was not disused till 1525. Thus slowly did the views of Zuingle become more scriptural; even in 1523 we find him opposing and deprecating the destruction of the images in the churches. The idolatrous practices of the people were at that time contrasted with the word of God by Louis Hetzer, of which publication Zuingle disapproved, perhaps the more that it was written by a baptist.[e] The question of pædobaptism began to be agitated in Switzerland in 1523 or 1524. Among its earliest opponents were Balthasar Hubmeyer, Conrad Grebel, Felix Mantz, and Louis Hetzer, all men of learning and ability. It was, however, another principle of equal importance which first brought them into collision with Zuingle. They held that, as in the primitive church the apostles had separated the believers from the common mass, and assembled them together as a distinct community, so now all true Christians should separate from the world, and gather together into a pure church of genuine followers of the Lamb. This Zuingle denied. He would unite the church to the state, and seek its reformation at the hand of the secular power. Their teaching procured them the name

[e] [H.-Bullinger's Reformationsgeschichte, von Hottinger und Vögeli. 1. Band. ss. 8, 11, 32, 103, 127, 263. Sleidani Commentaria, lib. iv.]

of Dippers and Anabaptists, also of Enthusiasts, the Spiritual, and Spirit Dreamers. Zuingle foresaw that their principles would lead to a separation of the church from all worldly alliances: he urged that such purity of communion was impracticable, and its possible attainment a dream. Nevertheless, the Baptists began publicly to teach their sentiments, and Zuingle as publicly withstood them.

The magistrates proposed a public conference. On the 17th of January, 1525, the first disputation took place, in the Council House, before the citizens and many learned men; two days after which an edict was published, commanding that all infants should be baptized within eight days after birth. Another was held on the 20th of March.[f] Of course the Baptists were confuted, at least so say their adversaries, who exhorted them to abandon their sentiments, or, at all events, to hold them in secret. They, however, declared themselves ready to maintain the truths they believed with their blood, and proceeded, "in corners," says Bullinger, to baptize. Refused admission to the churches, some, it is said, in the streets of Zurich called upon its inhabitants to repent, and announced the speedy destruction of the city.[g] They treated each other as brethren, and denounced the vices of the people. "They had," says Bullinger, "an appearance of a spiritual life, they were excellent in character, they sighed much, they uttered no falsehoods, they were austere, they spake nobly and with excellence, so that

[f] [Scultetus, Annalium Dec. Prima. p. 263. Ottii, Annales Anab. p. 27. an. 1525, sect. 10. edit. 1672.]

[g] [Meshovius says they preached naked; but Bullinger, his authority, says no such thing. His words are, De sommige van haer *met basten oft koorden* omgort zijnde.—"Some of them being girt about with bark or cords, cried, &c. &c." words which by no means imply they were uncovered, but the contrary. Gastius, an earlier writer, asserts the same—magnis examinibus in urbem advolant, *posita zona, salice aut reste cincti*, prophetantes. De Catabapt. Erroribus. p. 6, ed. 1544.]

they thereby acquired admiration and authority, or respect, with simple pious people. For the people said, 'Let others say what they will of the Dippers, we see in them nothing but what is excellent, and hear from them nothing else but that we should not swear and do no one wrong, that every one ought to do what is right, that every one must live godly and holy lives; we see no wickedness in them.' Thus have they deceived many people in this land." It is difficult to trace in such characters as these that fanaticism and rebellious disposition with which they are charged, except it be the fanaticism of goodness, and rebellion against man when his ordinances countermand or supersede the laws of God. These traits of character are to our minds commendable.[h] For their rejection of human preachers and of magisterial interference with conscience, were many of the Baptists imprisoned and banished. They justly complained that the truth was oppressed, and that innocent and godly men were not fairly heard. They boldly accused Zuingle with maintaining and defending his sentiments, not with God's word, but with outcries and with the power of the magistrate.

Another public disputation was resolved upon. It took place on the 6th of November, 1525, in the town of Zurich. The subjects were, the right of children to baptism because they were the children of the faithful; the substitution of baptism for circumcision; and that anabaptism had no proof or example in the word of God. It was a large gathering, and continued for three days. The Zuinglians

[h] [The testimony of Meshovius, as to the views of men at that time on this point, is important. "Some, say they, write what they wish' of the Anabaptists; that they are given up to sedition, and plot the destruction of the Christian commonweal. But how false this is, is clearly manifest from their lives, actions, and doctrine, since they neither swear, nor blaspheme, nor seek their own things; but you will see them promote those only which are of Christ, which are conformable to the scriptures; and will any one say that these are not true, nor especially worthy of a Christian man?" Hist. Anab. p. 30.]

took the place of honour, and what they failed in effecting by argument, they endeavoured to establish by authority. The magistrates exhorted the Baptists to give glory to God, and confess their heterodox opinions; but as they remained steadfast, they were thrown into prison. Some yielded, and were released with many threatenings of severe punishment should they again be discovered acting seditiously—that is, holding baptist sentiments and observing baptist practices. The noble magistrates of the town of Zurich then issued the mandate, of which our author has quoted the closing paragraph.[1] We give the rest of this curious document, in which our readers will observe the application of the terms rebellious, visionaries, &c., as it is important to understand their meaning in the general histories of those times.

"Ye doubtless know, and have heard from many persons, how that for a long time past certain men, who appear to be learned, have vehemently arisen, and without any support from the holy scriptures have pretended, and preached among simple and pious men (who are otherwise well instructed in the love of God and of their neighbour, and live in peace with one another,) and without the permission and consent of the church have proclaimed, that infant baptism is not of God, but has sprung from the devil, and therefore ought not to be practised. They have also invented a re-baptism; and many men, unlearned in the holy scripture, taken with their vain talk and so far persuaded, have received this re-baptism, esteeming themselves better than other people. Whence have arisen and grown up discord, disobedience, contention, devourings, strifes against love, in places, and among men who formerly lived in unanimity. Therefore have we imprisoned, and punished

[1] [H. Bullinger, Vanden oorspronck der Wederdoopers ses boecken. B. I. caps. 4, 5. Gedruckt tot Delft, 1580. Meshovius. Hist. Anab. pp. 28—35. anno 1617, 4to.]

for their good, some of the authors of anabaptism and their disciples, and have twice, at their desire, ordained conferences, or disputations, on infant and re-baptism. And notwithstanding that they were always overcome, and were by us on the one hand let go unpunished, because they promised to abstain from re-baptism; and also, on the other hand, have been banished from our jurisdiction and bounds: yet have they, disregarding their promise, again come among you, and have sown their false doctrine against infant baptism among the simple people; whence has arisen a new sect of Anabaptists. Therefore we have imprisoned them, and punished their followers for their good.

"And since some Anabaptists among us again desired that we should deal justly by them and ordain another disputation; in order to perfect the former one, we thereto agreed, and summoned all who would defend anabaptism, and appointed them to assemble on the Monday after All-saints day, (Nov. 6th, 1525.) But when the Anabaptists with their leaders had disputed for three whole days, from morning to night, with Ulrich Zuingle, Leo Jude, Caspar Grootman, and others who defended infant baptism, in our council house, and in the great church, where we ourselves with many men and women were present, every Anabaptist almost having expressed his sentiments without hindrance or rebuke, it become clear and manifest by true and certain testimonies of holy scripture, both of the Old and New Testaments, that Zuingle with his coadjutors overcame the Anabaptists, overthrew anabaptism, and proved infant baptism to be right.

"Besides, in the discussion itself, it clearly appeared that the authors of re-baptism, by whom these gatherings and sects were first raised, and for which they strive, were actuated in this affair by a bold and shameless mind, and not by a good spirit; that they instituted re-baptism in

order to gather around them an assembly and a sect against God's command, in contempt of us also who fill the office of civic magistrates, to the planting of every kind of disobedience, and to the destruction of Christian love to neighbours. For they always regard themselves, as we have already said, as much better than other Christians,—yea, as without sin: the which their words, actions, appearance, and life, clearly testify. Therefore we ordain, &c. &c."]

[EBERHARD BOLT,

Otherwise called Eberli Polt, or Hippolytus, was a sailor, pursuing his occupation on the lake of Zurich, and residing at Lachen in the canton of Schwytz. During the Easter week of 1525 he went to St. Gall, where he preached the truth, and opposed the doctrines of the church of Rome on baptism and the Lord's supper. Many persons were awakened by his instructions, which led to his apprehension, and suffering many things for the gospel's sake. He was taken to the chief town of his own canton for examination, and on the 29th of May consigned to the flames.[1] A mass-priest was condemned to suffer with him, who had ventured to impugn from the scriptures the authority and the dogmas of Rome. But notwithstanding their great tortures, both remained patient and steadfast, calling earnestly upon Jesus Christ, the only perfect expiation for our sins. The tyranny and cruelty of this act produced a great sensation and compassion for the

1 [On the 6th of June we find his brother, Ulrich Bolt, requesting Zuingle to inform him whether Eberhard was slain, or what his lot might be. Zuinglii Opera, tom. vii. p. 395.]

sufferers among the people. "The Schwytzers," says Bullinger, "burnt them as anabaptists."[k]]

FELIX MANTZ.—A.D. 1526.

Felix Mantz was likewise a leader in the reformation of the faith in Germany. With great zeal he believed, taught, and preached the truth of the gospel, and was, therefore, by the gainsayers envied, accused, and apprehended, and finally, drowned at Zurich for the truth
1 Pet. v. 1. of the gospel, thus becoming a witness of the sufferings of Christ. This took place in the year of our Lord 1526. He left his companions the following exhortation for their comfort and admonition:—

"My heart rejoiceth in God, who giveth me much understanding, and guideth me that I may escape eternal and endless death. Wherefore I praise thee, O Christ, Lord
John xvi. 20. of heaven! that thou succourest me in my affliction and sorrow; which Saviour God hath sent me for an example and a light, who hath called me before my end is come, to his heavenly kingdom, that I might have eternal joy with him, and love him in all his judgments, which shall endure both here and hereafter in eternity, without which nothing avails or subsists. Therefore are there so many, who not having this are deceived with a vain opinion. But alas! now-a-days, we find men who boast themselves of the gospel, speak much of it, teach and publish it, to
Gal. v. 20. be full of hatred and envy; who have in them no divine
John v. 42. love, whose deceit is known of all the world, even as we have been told, that in these last days, they that come to
Matt. vii. [5.] us in sheep's clothing are ravening wolves, who hate the

[k] [Bullinger's Ref. Geschichte. i. 289. Miscellanea Tigurina, Th. i. s. 32. Scultetus, Annalium Decas Prima. pp. 264, 318.]

godly in the earth, and hinder the way to life and to the true sheepfold. Thus do the false prophets and hypocrites of this world; with the mouth they curse and with the same mouth likewise pray, whose life is disorderly; these call upon the magistrates to put us to death, and herewith they destroy the being of Christ. But I will praise the Lord Christ, who hath all patience with us. He instructeth us with his divine grace; he showeth, after the nature of God, his heavenly Father's love to all men, which none of the false prophets can do. 2 Thess. iii. 2.

"Herein must we observe the difference; the sheep of Christ seek the honour of God. This they choose. They suffer not themselves to be hindered by gain or temporal good, for they are in the keeping of Christ. The Lord Christ forces no man into his glory, but the willing and ready alone enter, who come thereto by true faith and baptism. When a man bringeth forth the true fruits of repentance, for him is purchased and procured, by Christ, through grace, the heaven of everlasting joy, by the shedding of his innocent blood which he so willingly poured out. Thereby he showeth us his love, and endueth us with the might of his Spirit; and he who receiveth and exerciseth this, groweth and becometh perfect in God. John x. 2. Acts ii. 38. [4.]

"Love to God, through Christ, will alone endure and profit: no boasting, railing, or threatening. There is nothing but love with which God is pleased. He who can show no love, shall find no place with God. The true love of Christ shall cast off the enemy. It is set before him who will be an heir with Christ, that he must be merciful even as his heavenly Father is merciful. Christ never accused any one, as the false teachers now do; whence it appears that they have not the love of Christ, nor understand his word. Yet they will be shepherds and teachers. But at last they must tremble, when they find Matt. x. 37. Luke vi. 36.

that eternal pain will be their reward, if they do not amend.

"Christ never hated any, and his true servants likewise hate no one, continuing thus to follow Christ in the right way, as he has gone before them. This light of life they
John viii. 12. have before them, and rejoice to walk therein; but those who are full of hatred and envy, who thus wickedly betray, accuse, smite, and wrangle, cannot be Christians. These
John x. 1. are they who as thieves and murderers run before Christ, and under a false show shed innocent blood. Thereby may men know them, they take no part with Christ, for through malice, as the children of Belial, they annul the
Gen. iv. 8. command of Jesus Christ; as Cain slew his brother Abel when God accepted his offering.

"Herewith I will finish my discourse, and request all
Gen. iii. 8. the pious to meditate on the fall of Adam, who followed the serpent's counsel; and being disobedient to God, the punishment of death followed him. So shall it also
John i. 11. befall those who receive not Christ but oppose him; who
1 John ii. 15. love this world and have no love to God. With this I conclude. I will abide close to Christ and confide in him; he knoweth all my distresses, and can help me out of them. Amen."

[Felix Mantz was a native of Zurich, and educated in all the learning of the age, his father being a canon of the great minster. In 1519 we find him studying the Hebrew language with Zuingle, under the tuition of Carlstadt, and to have been on terms of intimacy with that reformer, Myconius, Capito, and other leaders of the Swiss reformation. About the year 1522 he began to doubt the scripturalness of infant baptism, having many conversations on that subject with Zuingle, who was at first inclined to embrace the same opposing view. The progress of his investigations led him further to object to tithes and usury, and

to a wish more quickly to lay aside the rites of Rome than was consistent with the notions of Zuingle. This brought about a separation, and to the final adoption, on the part of Mantz, of the sentiments of the baptists. In 1523, he began to preach publicly on the subject of baptism, and to urge the necessity of a church constitution in accordance with the word of God. "He wished," says Zuingle, "to form a church free from sin." This was that reformer's way of expressing the sentiment of Mantz—that a church of Christ should consist of believers baptized into Christ, and of them only. Mantz likewise objected to the presence and use of secular power in the church of God.

In the three disputes held at Zurich during the year 1525, he appears to have taken part, and after that of March to have been thrown into prison, from which, however, he escaped. His pious reference to the escape of Peter by the assistance of an angel, as in some measure applicable to his own, gave his enemies occasion to assert, that he said an angelic being had likewise opened to him the gates of his prison-house. He now diligently proclaimed the freeness of the gospel in different parts of Switzerland, and taught the true constitution of the church. He was baptized by Blaurock, a companion in suffering, and in the fields and woods, as occasion offered, with the Hebrew and Greek scriptures in his hand, he expounded the word of God to the people who flocked to hear him. As this was contrary to the prohibitory command of the magistrates of Zurich, he was deemed a rebel against legitimate authority, and an exciter of the people to sedition.

Towards the end of 1526 he was seized and imprisoned in the tower of Wellenberg. He confessed that he had baptized contrary to the edict. It was right, he said, to obey God rather than man. Exhibiting no sign of repentance, he was at last adjudged, and on the 5th January,

1527, drowned.[1] We quote the narrative of Bullinger, "As he came down from the Wellenberg to the fish-market, and was led through the shambles to the boat, he praised God, that he was about to die for his truth. For anabaptism was right and founded on the word of God, and Christ had foretold that his followers would suffer for the truth's sake. And the like discourse he urged much, contradicting the preacher who attended him. On the way, his mother and brother came to him, and exhorted him to be steadfast; and he persevered in his folly, even to the end. When he was bound upon the hurdle and was about to be thrown into the stream by the executioner, he sang with a loud voice, In manus tuas, Domine, commendo spiritum meum, 'Into thine hands, O Lord, I commend my spirit.' And herewith was he drawn into the water by the executioner, and drowned. His body was then taken to the Place and buried at St. Jacob's."[m]

"It is reported here," says Capito, writing to Zuingle from Strasburg, on the 27th January, 1527, "that your Felix Mantz hath suffered punishment, and died gloriously; by which the cause of truth and piety, which you sustain, is weighed down exceedingly."[n]]

GEORGE WAGNER.—A.D. 1527.

George Wagner of Emmerick was apprehended at Munich in Bavaria, on account of four articles of faith.
Matt. vi. 12. First, that the priests can [not] forgive men their sins.
Isa. lxvi. 1. Secondly, he does not believe that a man can bring God

[1] [Bullinger's Ref. Gesch. i. 30, 238, 289, 295. Ottius, pp. 28, 38, 41. Gastius, p. 37. Zuinglii Opera, II. i. 231, 277; VII. 116, 394. Carel von Gent. Het. beginsel, &c. die Doopsgezinde, pp. 3, 4. Erbkam, Gesch. der Prot. Secten, p. 536.]

[m] Bullinger's Ref. Gesch. i. 382.

[n] Zuinglii Opera, tom. viii. p. 16.

from heaven. Thirdly, he does not believe that God, or Christ, is bodily in the bread that the priest places upon the altar; but that it is the bread of the Lord. Fourthly, he holds not the belief that the baptism of water saves men. For these articles, because he would not retract them, was he put to great torture, so that the prince had great compassion on him, visited him in person in prison, and earnestly exhorted him, saying that he would call him his friend during his life. In like manner, the steward of the prince's household persuaded him to recant, and made him many promises. Finally, his wife and child were brought into the prison and placed before him, to move him thereby to a recantation. He suffered not himself to be moved, but said, that though his wife and child were indeed so dear to him, that the prince with his whole land could not purchase them from him, yet nevertheless he would not forsake the Lord his God. Many priests, and others likewise, came to him, to persuade him; but he was firm and immovable in what God had given him to know. He was finally condemned to the flames and to death. When he was delivered over to the executioner, and led into the middle of the city, he said, "This day will I confess my God to the glory of Christ Jesus, that such happiness is afforded me in the sight of all the world." His face was not pale, nor were his eyes distorted. With a smile playing on his lips he went to the fire, where the executioner bound him to the ladder, and hung a bag of gunpowder to his neck; to whom he said, "Be it thus in the name of the Father, of the Son, and of the Holy Ghost." And when he had with a smiling countenance taken leave of a Christian brother, he was thurst into the fire by the executioner, and blessedly offered up his spirit the 8th day of February, in the year 1527. But the sheriff, surnamed der Eisen Reich of Landsberg, intending and wishing, while riding

Acts vii. 49.
Acts i. 11.
1 Pet. iii. 21.
Matt. xxvii.

home from the fire, to seize others, companions of his faith, died suddenly in the night. He was in the morning found dead in his bed, and was thus snatched away by the wrath of God.°

[We subjoin some additional particulars of the death of this witness for Christ.

As the day of execution broke two executioners entered his cell, to draw the condemned to the place of punishment. At the same time some Franciscan monks entered with them, obtruding themselves on Wagner, to convoy him to death, and in their accustomed way to instruct and prepare him for his last hour. But George begged them to return to their cloister; their doctrine and instructions were useless to him. At the steps of the court-house the above propositions were again read to him. He was once more entreated to recant; but he remained immovable.

Among the Catholics who sought to recall Wagner to catholicism was one Conrad Schaider, the master of the school of St. Peter's in Munich, and a doctor of divinity. He said, "My dear George, art thou not afraid of the death to which you will so soon be exposed? If thou wert now free, wouldst thou not most joyfully return to thy wife and children?"

George. "Were the judges to let me go free, ah! to whom would I rather hasten than to my wife and dearest children?"

Conrad. "Recant then, and thou shalt go free."

George. "My wife and children are indeed so dear, that the duke at no price, not even for the revenue of his land, could purchase them of me; but for the great love of God I will willingly let them go."

° It is known that Balthazar Pacimontanus opposed infant baptism; and in consequence was burned at Vienna, an. 1527, [1528.] See the 2nd vol. of "De H. doop. Historie." Jacobi Mehrning, edit. 1646, and 1647, p. 777, ex Bellarm. tom. ii. lib. i. de Bapt. cap. 8, &c.

As they came to the place of execution, Conrad again addressed him: "Believe," said he, "in the mystery of the altar, and do not say that it is a mere sign." "I confess," replied Wagner, "that the sacrament is a sign and emblem of the body and blood of Jesus Christ, who suffered the death of the cross for our redemption."

"George, what thinkest thou?" continued the teacher; "thou holdest baptism to be nothing, and yet thou knowest that Christ was baptized in Jordan." George then showed the design of Christ's baptism, and how it was necessary for Christ, in order to redeem mankind, to die on the cross. "Even that Christ," he continued, "is my Saviour, for faith in whom I to-day yield up myself, and whom to-day, with a good confession before all, I will glorify."

Other attempts did Conrad make to bring George Wagner to the admission of the mystery of the altar, and, failing that, to open his heart to a confessor and obtain absolution. After a short time, Doctor Conrad commenced in a clear voice the Lord's Prayer, to which George responded in the following manner.

Conrad. "Our Father! who art in heaven."

George. "My God! thou art truly our Father, and no other; to-day I long to be with thee."

Conrad. "Hallowed be thy name!"

George. "O my God! how little and how coldly is thy name hallowed!"

Conrad. "Thy kingdom come!"

George. "To-day, I hope, to my great joy, to enter therein."

Conrad. "Let thy will be done on earth as it is in heaven."

George. "My Father! I am willing that thy will be done, not mine."

Conrad. "Give us to-day our daily bread."

George. "Jesus Christ is the true and heavenly manna. He will feed me to-day."

Conrad. "Forgive us our trespasses, as we forgive them that trespass against us."

George. "I forgive with my whole heart, all that my friends or enemies have ever done against me."

Conrad. "Lead us not into temptation, but deliver us from evil."

George. "O good God! without doubt wilt thou to-day deliver me: for in thee alone I trust."

In a similar manner, George responded to the repeatal of the creed. On arriving at the place of execution Doctor Conrad gave a parting pledge, that if George would only express his belief in the use of prayers for the dead, he would say a mass for him. But George besought his prayers on his behalf while he was yet alive, that God would grant him patience, courage, and a Christian's faith to endure the punishment of death which awaited him. The executioner now seized him, and bound him to the ladder; but he declared to the spectators the chief points of Christian truth. When some Christian brethren, who were present, prayed him to give them from the midst of the fire some token of his firm and unshaken faith, he answered, "This shall be the strongest mark of my faith in Jesus Christ, that so long as I can open my mouth I will not cease to praise God, and confess the name of my Saviour." Thrown into the flames he cried with a loud voice, "Jesus! Jesus!" As the executioner cruelly turned him, he often repeated with a clear voice the name of Jesus. And thus he died.[p]]

[p] [This narrative is condensed from Winter's Geschichte der baierischen Wiedertaufer, pp. 45—53, München, 1809; but it may be found at length in Crispin's Acta et Monumenta Martyrum &c., p. 53, seq. edit. 1560. D'Aubigné refers to this martyr under the name of George Carpenter, but suppresses, according to custom, the fact that he was a baptist. Hist. of Ref. book xiii. c. 4. See also the Acts and Monuments of John Fox, ii. p. 107, edit. 1610.]

MELCHIOR VET.

This Melchior Vet was a companion of Jurian Blaurock. Being of the same faith, he took part with him in the ministry of the gospel. In the time of Michael Satler, he was burned at Drache for his testimony to the faith and to divine truth, which he boldly confessed.[q]

MICHAEL SATLER.[r]—A.D. 1527. [5]

After much discussion of various kinds on the day of his departure from this world, Michael Satler desired that, as the articles were many, they might once more be read to him, and that he might again be heard upon them. To this the sheriff, as representative [stadtholder] of his lord, was opposed, and would not consent. Michael Satler then desired a conference. When the judges had consulted together, they said in answer, that if his adversaries were willing they were content. Hereupon the town-clerk of Ensisheim,[s] as counsel for the said stadtholder, thus spoke; "Honourable Sirs, he has boasted of having the Holy Ghost; if so, methinks it is not needful to grant him his

[q] [Het Beginsel der Doopsgezinden door J. H. V. P. N. p. 4. edit. 1658, Twisck. ii. 996.]

[r] This man was likewise one of the Waldensian brethren, according to Jacobus Mehrningus, Baptism. Histor. 2 vol.; in German edit. of Dortmond, 1646, 1647, p. 748, &c.

[Van Braght's account is taken literally from a very curious and exceedingly scarce book entitled, "Het Offer des Heeren," "The Sacrifice of the Lord," and published in 1599. It contains the narratives of several other martyrdoms, most of which are likewise given in a versified form. Several of these books, with the like title, were published towards the close of the 16th century, and form the basis of the larger baptist martyrologies afterwards issued.]

[s] [Ensisheim was a town of some note, being the capital of the Brisgau, in Alsace; it now belongs to France, and is in the department of Haute Rhine. It is a walled town, and has a guildhall of Gothic architecture.]

request; for if he has the Holy Ghost, as he boasts, He will make known to him what is contained therein." Whereupon, Michael Satler replied, "Ye servants of God, I hope my request will not be refused; for the said articles are now unknown to me." The town-clerk replied, "Honourable Sirs, although we are not in duty bound to do this, yet, for satisfaction, we will grant his request, that it may not be thought injustice is done him in his heresy, or that it is wished to abridge him of his rights. The articles shall therefore again be read to him."

Wisdom vi. 4.
Rom. xiii. 4.

These are the articles.

First. That he and his party have acted contrary to the emperor's command.[t]

Secondly. He has taught, held, and believed, that there is not in the sacrament the body and blood of Christ.

Thirdly. He has taught and believed, that infant baptism avails nothing to salvation.

Fourthly. They have rejected the sacrament of oil.

Fifthly. They have despised and reviled the mother of God and the holy saints.

Sixthly. He has said, It is not permitted to swear before the magistrates.

Seventhly. He has begun to use the Lord's supper in a new and unheard of manner, laying bread and wine in a dish, and eating the same.

Eighthly. He has left his order,[u] and has taken to himself a wife.

Ninthly. He has said, that if the Turk come into the country, no resistance ought to be offered, and that, even if war were just, he would rather go out against the Christians than against the Turks, which, truly, is a

[t] [The reference would appear to be to the celebrated edict of Worms, which was especially directed against the person, opinions, writings, and followers of Luther. Luther's Werke, xv. 2264. Seckendorf, lib. i. sect. 96.]

[u] [Satler had been a monk.]

matter of no slight moment, to bring in against us the greatest enemy of our holy faith.

Michael Satler now desired to speak with his brethren and sisters, which was permitted him. After he had for a short time spoken with them, he began, and with undaunted mien thus answered: "To the articles against me and my brethren and sisters, hear a brief reply.

"*First.* That we have acted contrary to the imperial command, we do not admit; for in that is contained, that the Lutheran doctrine and errors shall not be embraced. It is the gospel and the word of God that we have alone embraced; and I know not that we have acted contrary to the gospel and the word of God. Concerning these things I appeal to the words of Christ.

"*Secondly.* That in the sacrament there is not the real body of Christ the Lord, we admit; for the scripture says, *Christ is ascended into heaven, and sits on the right hand of his heavenly Father; from thence he shall come to judge the quick and the dead.* From this it follows, that if he is in heaven and not in the bread, he cannot corporeally be eaten.

Mark xvi. 19. Acts i. 9. Col. iii. 1. Acts x. 42. 2 Tim. iv. 1.

"*Thirdly.* Concerning baptism, we say, the baptism of infants is not needful to salvation: for it is written, *We live by faith alone.* In like manner: *He that believeth and is baptized, shall be saved.* So saith Peter: *By which baptism also ye are saved; by which is signified, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.*

Rom. i. 17. Mark xvi. 16. 1 Pet. iii. 21.

"*Fourthly.* We have not rejected oil; for oil is a creature of God; what God has made is good, and not to be rejected. But we approve not that the pope, bishops, monks, and priests, should wish to make it better; for the pope has never made any good thing. The oil which is spoken of in the epistle of James, is not the pope's oil."

Gen. i. 1. 1 Tim. iv. 4. James v. 14.

"*Fifthly.* We have not reviled the mother of God and the saints. The mother of Christ is to be esteemed blessed above all women, for to her was the grace given
Luke i. 38. Matt. i. 21. that she should bear the Saviour of the world. But the scripture knows nothing of her being a mediatrix and advocate, for with us she must be judged. Paul says to
1 Tim. ii 5. Timothy, *Christ is our mediator and advocate with God.* As touching the saints, we say, that we who believe and are alive are the saints; this I confirm by the epistles of Paul
1 Cor. i. 2. Eph. i. 1. to the Romans, Corinthians, and Ephesians; and always,
[6] in other places, he writes *To the beloved saints.* Therefore we who believe are the saints; but the dead who have
Rev. xiv. 13. died in the faith, we hold to be the blessed.

"*Sixthly.* We hold that men ought not to swear before
Matt. v. 34. James v. 12. magistrates; for the Lord says, *Thou shalt not swear; but let your communication be yea, yea; nay, nay.*

"*Seventhly.* When God called me to testify his word, having besides read Paul, and considered the unchristian and dangerous state I was in: seeing also the pomp, pride, usury, and great whoredom of the monks and priests, I
1 Cor. vii. 2. therefore went and took a wife, according to the command of God: for Paul prophesies truly to Timothy concerning
1 Tim. iv. 3. this: *It shall come to pass in the last days, that they shall forbid to marry, and the use of meats which God hath created to be received with thanksgiving.*

"*Eighthly.* If the Turk should come, no resistance
Ex. xx. 13. should be offered to him; for it is written, *Thou shalt not kill.* We must not defend ourselves against the Turk
Matt. vii. 7. and our other persecutors; but beseech God by earnest prayer, that he would oppose and turn them from us. But the reason why I said that even if war were right, I would rather go out against the so-called Christians, who persecute, seize, and kill the godly, than against the Turks, is this: the Turk is a true Turk, and knows nothing of the Christian faith, and is a Turk according to the flesh;

but ye will be Christians, and make your boast of Christ, yet persecute the pious witnesses of Christ, and are Turks according to the spirit. Titus i. 16.

"To conclude: Ye servants of God, I exhort you to consider for what end you are appointed by God, to punish the wicked, to protect and defend the pious. Since then we have done nothing against God and the gospel, you will find that neither I, nor my brethren and sisters, have done aught against the magistrate, either by word or deed: wherefore, ye servants of God, if you have not heard or read the word of God, send for the most learned men, and for the divine books of the bible, in any language, and let them speak with us of God's word. If they show us by the holy scripture that we err and are wrong, we will gladly renounce the same and recant, and will, moreover, willingly bear the sentence and punishment attached to the charges laid against us. But if no error be proved against us, I hope to God that you will repent, and receive instruction." Wisdom vi. 4. Acts xxv. 8. Rom. xiii. 4. Acts xxv. 11

At this discourse the judges laughed, and laid their heads together. The town clerk of Ensisheim said, "Yes, thou vile desperate wretch and monk, should men dispute with thee? Yes, believe me, the executioner shall dispute with thee." Michael said, "What God pleases shall come to pass." The town clerk said: "It were good that thou hadst never been born." Michael answered, "God knows what is good." The town clerk: "Thou arch-heretic, thou hast seduced the pious; would they now but turn from their errors, and throw themselves upon clemency and grace!" Michael: "Grace belongs to God alone." One of the prisoners then said, "We must not depart from the truth." The town clerk: "Thou desperate wretch and arch-heretic, I tell thee that if there were no executioner here, I would hang thee myself, and should think that I thereby did God service." Michael: "God shall judge Matt. vi. 10. John xvi. 2. 1 Cor. iv. 5.

righteously." Thereupon the town clerk spoke some words with him in Latin, we not knowing what. Michael Satler answered, "Judica." The town clerk then addressed the judges, and said, "He ceases not to-day from this rant; therefore, my lords, you will proceed to pronounce sentence: I wish also to have it decided according to law." The judge asked Michael Satler if he also referred it to the law? He said, "Ye servants of God, I am not sent to judge the word of God: we are sent to bear witness thereto; therefore we will not consent to any such law, for we have no such command from God. But if we cannot be discharged by the law, we are ready to suffer for the word of God whatever is or may be laid upon us, by faith in Christ Jesus our Saviour, while we have breath, unless we are convinced by the scriptures." The town clerk said, "The executioner shall convince you: he shall dispute with you, thou arch-heretic." Michael: "I appeal to the scriptures." Thereupon the judges rose, and went into another room, and remained there an hour and a half, and determined among them the sentence.

Rom. xiii. 4.

John i. 7.

Job xxvii. 3.

Acts xxv. 11.

In the meantime, some in the chamber with Michael Satler treated him most unmercifully, and reviled him. One said, "What anticipations have you formed for yourself and others, that you have so seduced them?" He likewise drew out a sword that lay on the table, saying, "Look here; with this we will dispute with you." But Michael answered not a word concerning himself, but willingly endured the whole in silence. One of the prisoners said,

Matt. xxvii. 14.

Matt. vii. 6. *We must not cast pearls before swine.*

When Michael was asked why he had not remained a [7] gentleman in the cloister, he answered, "According to the flesh I was a gentleman; but it is better as it is." He used no more words than are here noted down, and those without fear.

When the judges returned into the chamber the

sentence was read, which thus ran: "Between the stadtholder of his imperial majesty and Michael Satler, is made known the following sentence: That Michael Satler be delivered over to the executioner, who shall bring him to the place of execution and cut out his tongue; he shall then throw him upon a cart, and twice tear his flesh with red hot pincers; he shall then be brought to the city gate, and shall have his flesh five times torn in like manner."

This was accordingly done; after which, as a heretic, he was burned to ashes. Of his companions, the brethren were executed by the sword,[u] and the sisters were drowned. His wife, after much entreaty, exhortation, and threatening had been employed, remaining immovable, was some days after likewise drowned. This took place on the 25th of May, anno 1527.[v]

A letter sent by Michael Satler from prison, to the church of God at Horb.

"My dear companions in the Lord: grace and mercy from God our heavenly Father, through Jesus Christ our Lord, and the power of his Spirit, be with you, the beloved of God.

"Brethren and sisters, I cannot be forgetful of you, Col. ii. 5. although not present with you in the body, but always care for and watch over you as my fellow members, that the members may not be withdrawn or injured, and afterwards the whole body experience anguish, especially at this

[u] [The names of four of them were Matthias Kurssner of St. Gall, Christopher Schumacher, Michael Lenzi, and Geiger. Sixteen men and eleven women in all were imprisoned. Some recanted, and so saved their lives. Roubli, a leader of the Swiss baptists, published an account of their sufferings and death. Starck, Gesch. der Taufe, &c. p. 193.]

[v] [Seb. Frank gives the date of May 26th, for the martyrdom of Satler and his companions. (Chronica, book iii. fol. 107.) Cochlæus dates it May 17th. (Acta et Scripta M. Lutheri p. 174.) It took place at Rottenburg, a town situated on the Neckar, in the present kingdom of Wurtemberg, and about ten English miles from Horb.]

present time, when the wrath of the devouring wolf is risen very high and become mighty, so that he has aroused me to contend with him. But God be for ever praised,
Rev. xii 10. his head is entirely broken; I hope his whole body shall, as it is written, shortly be no more.

"Dear brethren and sisters, ye know well with what ardent love I admonished you, when lately with you, that ye would walk uprightly and godly, in all patience and in the love of God; whereby ye may be known in this
Matt. v. 15. adulterous generation of ungodly men, as burning and shining lights, which God your heavenly Father hath enlightened with his knowledge and with the light of the Spirit. With the same ardour I pray and exhort you now, that ye walk surely and circumspectly before those
Titus ii. 2. that are without as unbelievers, that the office to which God hath called us, may in no wise be blemished or justly reproached. Remember the Lord who has entrusted the
Matt. xxv. 19. talent to you, for he will require the same again with usury. That the single talent may not again be taken from you, put it out to usury, according to the command of the Lord who has entrusted it to you.

Rom. xii. 1. "I testify to you, by the grace of God, that ye be watchful, and walk as becometh the saints of God in all well pleasing. Behold, what punishment the Lord brought upon the unworthy servant, namely, a heart altogether slothful and indolent, cold, and incapable of love to God and the brethren. What I write has befallen [some of] you.

Rom. xvi. 18. "Let this be an admonition to you, that a like punishment from God come not upon you. Beware, beware of such, lest you learn the abominations of those who act contrary to God's injunction and command; but rebuke
Matt. xviii. 17. such with diligence and expel them according to the precept of Christ; yet with all love and compassion for their cold hearts. If ye do this, ye will soon perceive

how the sheep of Christ live among wolves, and shall see Acts xx. 29.
a quick and speedy separation of those who will not walk in the true footsteps and living ways of Christ, namely, by the cross, in affliction, imprisonment, self-denial, and lastly, death. After this ye may assuredly present yourselves to God, as a pure, godly, sincere church of Eph. v. 26.
Christ, cleansed in his blood, that ye may be holy and unreprovable before God and men, separated from all idolatry and abomination, and redeemed, that the Lord of all power may dwell among you, and that you may be a tabernacle for him. Dear brethren, understand what I write to you; if it be the truth, give diligence that ye walk accordingly. Let no one snatch you from the fold, as has happened already to some of you. Go straight forward, without turning aside, in all patience, lest ye take up and then lay down, against God's honour and glory, that cross which he has laid upon you, and therewith break and violate his eternal, true, righteous, and life-giving commandments.

"*Faint not, if ye are chastened of the Lord; for whom* Heb. xii. 5, 6.
the Lord loveth he chasteneth, as a father the son in whom he delighteth. Indeed to what would ye betake yourselves, if ye should flee from God? What can help you, if ye run from God? Doth not God fill heaven and earth? Knoweth he not the secrets of your vain hearts, and the impurity of your reins? To him all is open, and from him is nothing hid. Thou vain man, whither wilt thou run where God shall not see thee? Why dost thou [8]
flee from the rod of thy Father? Wilt thou refuse to be Heb. xii. 8.
led according to his will? Thou shalt then be no heir to thy Father's wealth. Why dost thou prefer a short, transient rest, to the blessed, moderate severity and chastening of the Lord for thy salvation? How long wilt thou eat of the flesh-pots of Egypt? How long wilt thou Rom. viii. 8.
mind fleshly things? The flesh passeth away and all its glory, but the word of the Lord endureth for ever.

"Dear brethren, mark what I write unto you; it is needful, forasmuch as ye see that there are but few who will steadfastly endure the chastening of the Lord; but most, as soon as their flesh feels even a little, become tired
Heb. xii. 2. and weary, and look no longer to Jesus, the *leader and finisher of our faith.* They likewise forget all his commandments, and esteem as of little value the jewel which the calling of God every where holds out and presents to conquerors; but more highly esteem, and as better, the temporal rest which is before their eyes, than that which is eternal, and for which we should hope. Moreover, there are some, who, when this is set before them, accuse God, though altogether unjustly, as if he would not keep them under his protection. Ye know whom I mean. See to it, that ye be not partakers with such.

"Henceforth, my dear fellow members in Christ, be admonished, that ye be not forgetful to exercise love, without which it is not possible that ye should be Christ's little flock. Ye know what love is, by the testimony of
1 Cor. xiii. 4. Paul our companion, who thus speaks:—*Love suffereth long and is kind; she envieth not; she vaunteth not herself; she is not puffed up; she seeketh not her own; she thinketh no evil; she rejoiceth not in iniquity, but rejoiceth in the truth; she endureth all things; she believeth all things; she hopeth all things.* If ye understand these sayings, ye shall find the love of God and your neighbour; and if ye love God, so shall ye have joy in the truth, and believe, hope, and endure whatever comes from God. By this is taken away and avoided the fault before mentioned. But if ye have
Gal. v. love to your neighbour, ye will not hastily punish or cast out. Ye will not seek your own things, nor think any evil, nor be desirous of honour, and lastly, will not be
Tob. iv. 1. Rom. xv. 1. puffed up; but ye will be kind, just, bountiful in giving, humble, and compassionate towards the weak and imperfect.

"This love is by some of the brethren (I know who they are) adulterated, who have been unwilling, by love, to edify others, but have been puffed up and are become useless with vain knowledge and understanding of things which God will have hidden, and known to himself alone. I neither reprove nor reject the grace and revelation of God, but the proud use of this revelation. *What doth it profit* (saith Paul), *though one should speak with the tongues of men and angels, and know all mysteries, and have all knowledge and all faith?* Say, what profiteth all this, if real love be not in exercise? Ye have experienced what such swelling words and ignorance have brought forth. Ye see yet daily their evil fruits, although they have given themselves up to God. 1 Cor. viii. 23.

"And let no one snatch you from that fold, which is led by the letter of the holy scripture, and sealed with the blood of Christ and of many witnesses of Jesus. Listen not to what they say from their father, for he is a liar; and believe not their spirit, for that is altogether sunk in the flesh. Judge ye what I write; take these things to heart, that this abomination be put far from you, and that ye may be found humble, fruitful, and obedient children of God. 1 Cor. ii. 12. 1 John iii. 19.

"My dear brethren, marvel not that I treat this matter so earnestly, for it is not without cause. It has been made known to you by the brethren, that some of us have been imprisoned, and that afterwards, when the brethren at Horb were likewise seized, we were taken to Bintzdorp, at which time many assaults were made upon us by the gainsayers. At one time they threatened us with bonds, afterwards with fire, and then with the sword. In this danger I committed myself wholly into the hands of God, according to his will, ready to be his witness unto death, with all my companions, and my beloved wife, who is my sister also in the faith. I then thought on the wicked 2 Cor. xi. 24.

designs of the false brethren, and of you, who are but few,
Matt. ix. 37. a little flock: also that there are but few faithful labourers in the Lord's vineyard; and hence it seemed to me needful to stir you up with such an exhortation, to follow us in the battle of the Lord, that therewith you may comfort yourselves, and faint not when chastened of the Lord.

"In short, dear brethren and sisters, this will be a farewell epistle to you all who truly love and follow God, others I know not; and also a testimony of my love to you, which God, for your salvation, hath put into my heart. I had indeed desired, and it would, I hope, have been useful, to have stayed yet a little while in the Saviour's service; but for myself, it is better to be released and to be with Christ, the hope of the blessed. The Lord
[9] can raise up another labourer who shall complete his work.
Luke x. 2. "Pray that labourers be thrust forth into the harvest, for the time of threshing is near. The abomination of desolation is manifest among you; the chosen servants and handmaidens of God are marked with their Father's name
Rev. xiv. 1. in their foreheads; the world rises up against those who are delivered from their errors. The gospel is testified before all the world, to be a witness unto them, inasmuch as it must needs be that the day of the Lord may not tarry.

"Ye know, my most beloved fellow members, that it
2 Tim. iii. 12. is becoming to walk after a godly and Christian sort.
1 Thess. v. 17. Take heed, watch and pray, that your knowledge bring not a judgment upon you; be constant in prayer, that ye may be worthy to stand before the Son of man. Think on your forerunner Jesus Christ, and follow him by faith and obedience, with love and patience. Forget what is fleshly,
1 Pet. ii. 12. that ye may truly be called Christians and children of the most high God. Endure the chastening of your heavenly Father, and turn not either to the right hand or to the left,
John x. 1. that ye may enter in by the door, and not be constrained to

go in a strange path, in which sinners, sorcerers, and idolaters must go, and every one that loveth and maketh a lie. Rev. xxii. 15.
Think on our assembling together,[d] and what has been concluded therein; diligently follow the same, and if any thing were forgotten, pray to the Lord for understanding.
Be ready to distribute to all who have need among you, Heb. xiii. 2.
but especially to those who labour among you in the word, who are chased about and cannot eat their bread in quietness and rest. Forsake not the assembling of Heb. x. 25.
yourselves together; but give diligence, that ye constantly come together, uniting in prayer for all men, and in the breaking of bread, and so much the more since the day of the Lord is at hand. By such assemblies ye will discover the hearts of false brethren, and very 2 Tim. iii. 3.
speedily be freed from them.

"Lastly, dear brethren and sisters, sanctify him who has made you holy, and hear what Esdras saith, 'Look for Esd. iv. 34, 47.
your shepherd, for he shall give you eternal rest; for he is near who shall come in the end of the world. Be prepared for the rewards of his kingdom. Flee the John xii. 43.
shadow of this world. Arise and stand, and see the Rev. xix. 7—9.
number of the sealed in the feast of the Lord: for they who have separated themselves from the shadow of this world, have received shining raiments from the Lord. O Zion, receive again thy number, and keep thy sealed ones who have kept the law of the Lord, for the number Matt. xiii. 43.
of children which thou hast desired, is fulfilled. On the hill of Zion, have I beheld a great number which no man could number, and they all with songs praised God. In their midst was a young man, in height greater than they all, and he set a crown upon the head of each, and was very glorious. I wondered, and spake to the angel, 'Sir, Rev. vii. 14.

[d] [From the confession of one Hans Meyer, we learn that their assemblies were often held in the woods. He had often been present at these with Satler. Ottius, p. 32.]

who are these?' Then said he, 'These are they that have put off their mortal garb, and have put on that which is immortal, and have confessed the name of God; they are now crowned, and receive the palms of victory.' And I said to the angel, 'Who is that young man who places the crowns upon their heads, and gives them palms in their hands?' Then he said: 'This is the Son of God, whom they have confessed in the world.' Then I praised those who piously had stood up for the name of the Lord."

"Be admonished, most beloved members of the body of Christ, by what I make known by this writing, and live agreeably thereto. Should I be offered up a sacrifice to God, let my partner in the flesh, my sister in the Lord, be regarded by you even as myself. The peace of Jesus Christ, and the love of the heavenly Father, and the grace of the Spirit, preserve you unspotted and without sin, and present you joyful and pure before the presence of his glory, at the appearing of our Lord Jesus Christ, that ye
Luke xiv. 15. may be found in the number of the called, at the supper of the only true God and Saviour Jesus Christ, to whom be everlasting praise and honour and glory. Amen.

Acts xx. 29. "Beware of false brethren, for the Lord shall peradventure call me to himself; therefore be warned. I
Heb. xiii. 3. wait upon my God. Pray without ceasing for all in bonds. God be with you all. Amen.

"Given from the Tower at Bintzdorp, Brother Michael Satler of Staufen, together with my fellow-prisoners in the Lord."

There are other writings in print of this champion and witness of Jesus Christ, treating of the satisfaction of Christ, fraternal union, divorce, of wicked overseers, and hearing false prophets.

LEONHARD KEYSER,—A.D. 1527

While the believers greatly increased under the persecution and the cross, there was a learned mass-priest, in the country of Bavaria, named Leonhard Keyser, examining the writings of Zuingle and Luther. He had also gone [10.] to Wittemberg, and spoken with the doctors, and communed with them in the supper of the Lord. Returning into Bavaria, and observing the fruits and doctrines of the Baptists, and of Luther and Zuingle, he took up the cross, repairing and uniting himself, in the year 1525, to the baptists, the separated church of the cross. Immediately, with great power and zeal, he proceeded in his ministry as teacher, undismayed by all the tyranny which arose against the faithful by water, fire, and sword. In the second year of his ministry, Leonhard Keyser was apprehended at Scherding in Bavaria, and by the bishop of Passau,[x] as also by some other priests and prebendaries, condemned to the flames on the Friday before St. Lawrence, in August of the same year.[y] To conduct him to the stake, they bound him on a cart. The priests followed. They spoke to him in Latin, but he answered them in German, for the sake of the people, in which language they would not speak at his trial, though he repeatedly demanded it. When he came to the field outside the town, and was approaching the fire, he bent on one side over the cart, and gathered a flower, bound as he

Ex. i. 12. Matt xxvi. 26. Acts xx. 7. Acts iv. 20.

x [Scherding is about eight English miles south of Passau, on the river Inn.]

y [The chief heads of accusation against him were, that faith alone justifies, without good works; that there are only two sacraments; that the gospel was not preached by the papists in Germany; that confession is not God's command; that Christ is the only satisfaction for sin; that there is no purgatory; that Christ is the only mediator; and that all days (alluding to feast or saints' days) are alike with God. At his trial some criminal swore against him that he deserved to die. Seb. Frank. Chron. fol. 109.]

was, and said to the judge who rode on horseback by the side of the cart: "My lord, I have plucked a flower; if you can burn me and this flower, then have you righteously condemned me; but otherwise, if you can neither burn me, nor this flower in my hand, then reflect on what you have done and repent." The judge, with three executioners, therefore threw many faggots of wood, more than ordinary, into the flames, in order by a great fire to burn him immediately to ashes; but when the wood was entirely consumed, his body was taken out of the fire unburnt. The three executioners and their servants then took fresh wood, and made a large fire, which being consumed, his whole body still remained unburned, his hair only being burnt, and his nails turned brown. The ashes being brushed from his body, it was smooth and clear, and the flower was found unfaded in his hand, and not in the least burned. The executioners then hewed his body in pieces, and threw the pieces into a new fire, which again being burned out, the very pieces lay unconsumed in the fire. Lastly, they took the pieces and threw them into a running stream, called the Inn. The judge was thereby so terrified, that he resigned his office, and left the place. His principal servant, who was with the judge, having seen and heard this, came himself to us in Moravia, became our brother, lived a godly life, and so died. Our teachers took this down from his mouth, and wrote it for a memorial, and now, to the honour of God, publish it and make it known.

[11.] *Further remarks, concerning the death of Leonhard Keyser.*

Sebastian Frank, in his Chronicle of the Romish heresies, under letter L, describes this transaction thus:[z]

"When he was now, as a prisoner, taken to Scherding

[z] [Chronica, fol. 108, edit. 1558.]

and led out by three executioners to the fire, he was bound cross-wise to a ladder, and committed to the flames, calling upon Christ. But the bands sprang from his body, and were burned. As he still lived, he turned himself on one side out of the fire.

"The executioner, with hop-poles which happened to be lying near, immediately threw him again into the fire, in such wise, that he turned on the other side from the flames. The executioner then hewed him, while yet alive, into pieces, and threw them into the fire, but (as I have read) they could not be burned, &c."[a]

[Some months subsequent to the death of Keyser, Luther published an account of the examinations, sufferings and martyrdom of this faithful servant of God. Another account had previously issued from the press, differing in several particulars from that which Luther had received; "Although," says Luther, "the author of that little book is inclined to the gospel, and has meant well, yet has he described some particulars otherwise than they took place, partly perhaps to annoy our adversaries, or partly because he had not received more correct information." This Luther thought himself to have received. He embodied in his narrative, with some suppressions, Keyser's own autograph of his examinations before the bishop of Passau. As the diversities in these two accounts are chiefly confined to the last scenes of Keyser's life, Luther's narrative is here given. "They now came to the gravel upon the river Inn. Upon the gravel, near to the gibbet, the layers of wood for the burning were prepared. As an arm of the river encircled the gravel, Keyser was placed on a cart and the executioner with him, that they might cross over it. When placed in the circle, he expressed his hearty forgiveness of all those who had brought him there, as

[a] See also P. J. Twisck, in his 16th book of Annals, fol. 1020, col. 2, edit. 1620.

he hoped forgiveness of God. He exhorted the people to pray earnestly with him for all his enemies. He entreated the pardon of any whom he might have offended in his life, or by his example; also that they would pray for him, that he might die in the exercise of a firm Christian faith. He further prayed for those who were not yet enlightened. The sheriff interrupted him, and said to the executioner: 'Make an end of it, thou knowest what is commanded thee.'

"Leonhard was soon undressed, and lay down in his shirt in a small cavity in the wood-pile. He was then bound upon the wood. As they bound him, he besought the people to sing, 'Come, Holy Spirit, &c.' A popish priest, who had before been sent away, again approached him, and said, 'If in aught he had erred, he should pray to God for mercy.' Leonhard made no reply. The priest asked, 'Would he die as a pious Christian?' *Answer:* 'Yes.' The priest then exhorted him on baptism. The fire was kindled, and from its midst with loud cries he said, 'Jesus, I am thine, save me.' After this, his hands, feet, and head were burnt away. As the fire diminished, the executioner took a pole, and rolled off the body, then laid more wood on the fire. The executioner next hewed a hole in the body, then thrust in a sword. Afterward he stuck the pole in the body, and again, on the pole, lifted it upon the pile, thus consuming, &c."[b]

Thus abruptly ends Luther's narrative, and some other blanks in it lead us to the conclusion, that his information substantially agreed with the first printed one; but for reasons he does not give, he withheld it. There is in this account no formal contradiction of the narrative given by Van Braght; but only a general insinuation of incorrectness. We do not see in Luther's account anything but what may easily be reconciled with the other, allowing for the certain difficulty of any two

[b] [Luther's Werke, Walch. xxi. 201–203.]

persons, on such an occasion, pressed on all sides by a curious crowd, being witnesses of precisely the same events, and the consequent discrepancy (apparently so at least) in their accounts which must ensue. Many singular and marvellous events are related by martyrologists of the sufferers of those times, as may be seen in the Acts and Monuments of John Fox.[c] They were regarded by the persecuted as tokens of divine favour, and were repeated from mouth to mouth to animate each other in the bitter trials through which they were called to pass.]

THOMAS HARMAN, AND AFTERWARDS SIXTY-SEVEN OTHERS.—A.D. 1527.

In the year 1527, was arraigned Thomas Harman, a minister of the gospel and of the word of God. Some persons had been apprehended at Katzbühel,[d] but had fallen from the truth through the tyranny of the magistrates. They were then, by them, brought into an open place, before a large concourse of people. The magistrates addressed them with many reproachful words, to dishearten them, saying, "Ah! how bravely do your shepherds and teachers now lay down their lives for you!" The said Thomas Harman, pressing through the people, then came forward, and with great courage said: "That which I have taught you is the truth, and I will witness it with my blood." He was immediately seized, tortured, condemned to the flames, and burned. While going to the stake he composed and sang a hymn, which is still extant. As they could not burn his heart, they threw it, at last, into the sea, which was near the place of execution. About sixty-seven of his fellow believers were afterwards executed in the same place. The judge of Katzbühel, who himself

John x. 11. 1 John iii. 16.

[c] [See especially the case of George Scherrer in 1525, vol. ii. p. 802.]

[d] [In the North of the Tyrol, in the Valley of the Inn.]

aided in the condemnation and death of many of them, and everywhere denounced them as heretics on account of their faith, was afterwards permitted by God to fall into such abominable disgrace, that he too was found to be a heretic, and was justly held as such by all; which, however, was by no means on account of his faith; but God suffered him to fall so disgracefully, that he came to reproach and great dishonour before the world.

The town-clerk of Katzbühel had likewise assisted in the shedding of innocent blood. He declared that he would not quietly lay down his head till he had helped to root out these people. Upon him came the wrath of God also: for riding round the town in a sledge during the winter, in turning, the horse threw him against a wall, at the corner of the street, so violently, that his brains were dashed out. Thus he did not quietly lay down his head, but came to a fearful end. The brethren Hans Katzbühler and Christian Haring testified of this.

WEYNKEN CLAES' DAUGHTER,

Of Monickendam, a widow, was put to death, and burned at the Hague, November 20, A.D. 1527.

On the 15th of November, 1527, Weynken Claes' daughter was brought a prisoner to the Hague, from the castle of Woerden. Count Van Hoogstraten, Stadtholder of Holland, arrived there the 17th of the same month. On the 18th, the said Weynken was brought before the Stadtholder and the great council. A woman asked her, "Have you slept upon, and well considered the things my lords laid before you? *Answer:* "I abide firmly by what I have said."

[*Her Examination.*]

Question: "If you do not speak and turn away from your error, an intolerable death awaits you." *Ans.*

"If the power is given you from above, I am prepared to suffer." *Qu.* "Are you not then afraid of death which you have not tasted?" *Ans.* "True; but I shall never taste of death, for Christ says: 'If any man keep my words, he shall never taste of death.' The rich man tastes of death, and shall for ever taste thereof." *Qu.* "What do you hold concerning the sacrament?" *Ans.* "I hold your sacrament to be flour and bread, and where you hold it to be a God, I say that it is your devil." *Qu.* "What do you think concerning the saints?" *Ans.* "I know no other mediator than Christ." *Qu.* "You must die if you hold to this." *Ans.* "I am already dead." *Qu.* "You are dead?—how then can you speak?" *Ans.* "The Spirit lives in me; the Lord is in me, and I am in him." *Qu.* "Will you have a confessor or not?" *Ans.* "I have Christ, to him I confess; but, nevertheless, if I have offended any one, I will gladly entreat him to forgive me." *Qu.* "Who has taught you this opinion?—and how have you come by it?" *Ans.* "The Lord, who calls all men to him: I am one of his sheep; therefore, I hear his voice." *Qu.* "Are you alone then called?" *Ans.* "Oh no! for the Lord calls to him all that are heavy laden."

John xix. 11.

John viii. 51. Luke xvi. 23.

1 John ii. 1. Gal ii. 20.

John xiv. 20.

[12.] John x. 27.

Matt. xi. 28.

After many other such words, Weynken was again led to the dungeon, and during the two following days was entreated and tempted by many persons, namely, by monks, priests, and women, and by her nearest friends. Among others, came also a woman,[c] in her simplicity, and condoled with her in the following manner: "Dear mother! can you not think as you please, and be silent; so that you should not die?" Then Weynken answered, saying: "Dear sister, I am commanded and compelled to speak, so that I cannot be silent." *Qu.* "I fear then that they will kill you." *Ans.* "Whether to-morrow they burn me, or put me in a sack, that is all one to me. If it be the

Matt vi. 10.

[c] [A noble matron, says John Fox, the martyrologist.]

Lord's appointment, it must come to pass: not otherwise. I will cleave to the Lord." *Qu.* "If you have done nothing else, I hope that you will not die?" *Ans.* "To me it is indifferent; but on descending from the hall, I weep much. It distresses me to see all these clever men so blinded. I will pray to the Lord for them."

There came also two black or Dominican friars to her; the one as father confessor, the other as an instructor. He placed the crucifix before her, and said, "See, here is the Lord your God." She answered, "That is not my God. It is another cross by which I am redeemed. That is a wooden God; throw him into the fire, and warm yourselves by him." The other asked her, if on the same morning she was to die, she would not receive the sacrament; he would readily give it her. She said, "What God would you give me; one that is perishable, that is bought for a farthing, or a doit?" To the priest, or monk, who rejoiced that he had that day performed mass, she said, that "he had crucified God afresh." He said, "Methinks you are beside yourself." Weynken answered, "That I cannot help; the Lord my God, to whom be eternal honour, praise, and thanks, has given it me so to be." *Question.* "What do you think of the holy unction?" *Answer.* "Oil is good in a salad, or to smear your shoes with."

Rev. iv. 11.

1 Tim. iv. 4.

In the middle of the week she was brought into court. As she came into the hall, the monk went to her, holding the crucifix before her face, and saying, "Recant before the sentence is pronounced." But Weynken turned away from the crucifix, saying, "I cleave to my Lord and my God. Neither death, nor life, shall separate me from him." As she stood before the judge, the monk whispered in her ear, saying, "Fall upon your knees, and pray to the Lord for mercy." She answered, "Be still, have I not told you that you shall not draw me from my Lord?"

Rom. viii. 39.

The dean of Maeldwyk, sub-commissary and inqui-

sitor, read the sentence from a letter in Latin, and repeated it in Dutch. He stated briefly, that she had been found holding a false faith respecting the sacrament; that she continued in the same immovable, and he therefore concluded that she was a heretic, and gave Weynken over to the civil power, with a protest that he concurred not in her death. Thereupon he left the council with two spiritual persons, who had sat with him on the bench.

The chancellor immediately read that she was (as was reported) found obstinate, and obstinacy must not go unpunished, and that she should be burnt to ashes, and all her property confiscated. Weynken then said, "If it is now all done, I pray all of you, that if I have injured or provoked any one, you will forgive me." The monk spoke to her, "Kiss now, once, the Lord your God." She answered, "That is not my Lord." Leaving the council-chamber, the monk spoke to her to call upon our dear lady, that she might pray for her. She answered, "Our lady is happy in repose with God." *Monk.* "Call upon her." *Weynken.* "We have Christ, who sits at the right hand of the Father, he intercedes for us." When now she came from the hall, and approached the gibbet or place of execution, the Monk said, "Look once on your Lord who died for you." *Weynken.* "That is not the Lord my God; my Lord God is in me, and I am in him." *Monk.* "Look around you, will you judge all these lambs? are they all condemned?" *Weynken.* "Not all; judgment belongs to God." *Monk.* "Do *you* not dread the severe judgment of God?" *Weynken.* "God comes not to condemn sinners, but to give them peace." *Monk.* "Do you not fear the ordeal you must suffer in the fire?" *Weynken.* "Not I, for I know how I stand with my God."

Rom. viii. 34.

John xiv. 20.

Heb. x. 30.

Luke ix. 56

At the scaffold, or place of execution, was one standing by who spoke to Weynken, saying, "Mother, turn to the people, and entreat them, that if you have offended any,

they may forgive you." This she did. She then assisted the executioner to put the powder into her bosom. The monk here tempted her again with the crucifix, which she put aside with her hand and turned away, saying, "Why do you tempt me? The Lord, my God, is here above." Acts vii 55. [13.] After this she proceeded cheerfully, as if she were going to a festival. Her countenance was not once moved at the sight of the fire. The Monk said, "Will you not cleave stedfastly and ever to God?" *Weynken.* "Yes, truly: I will." *Monk.* "You must now, immediately, go into the fire; recant then, now." *Weynken.* "I am quite Matt. vi. 10. content. The will of the Lord must be done." *Monk.* "That is not the will of the Lord. The will of God is your sanctification." The executioner spake; "Mother, abide by God, and suffer not yourself to be drawn away from him." In the meantime, this pious heroine went unattended to the bench, and placed herself at the stake, at which she should be burnt. She said, "Is the bench firm? Shall I not fall?" The executioner made ready the cords to strangle her. The woman removed her neckkerchief or scarf, and fastened the strap round her neck. The monk then cried out, "My good Weynken, do you wish to die as a Christian?" *Answer.* "Yes, I do." *Question.* "Do you renounce all heresy?" *Ans.* "I do." *Qu.* "That is right. Are you likewise sorry that you have erred?" *Ans.* "I erred formerly, for that I am sorry; but this is no error, it is the right way; I cleave to God." When she had thus spoken, the executioner proceeded to strangle her, which when she felt, she cast down her eyes and closed them, as if she had fallen asleep, and gave up the ghost the 20th day of November, 1527.[e]

[e] [This affecting narrative is found in Dit Boeck wort genaemt; Het Offer des Heeren, &c. fol. 11, edit 1599. John Fox preserves the memory of this sufferer under the name of "Wendelmuta," daughter of Nicholas of Munchendam. Acts and Mon. ii. fol. 808.]

JAN WALEN, WITH TWO OF HIS COMPANIONS.—A.D. 1527.

In the year 1527, there was also a faithful brother in Waterland named Jan Walen, living at Crommeniesdijke, and with him two companions. These three were brought prisoners together to Haarlem by the blood-thirsty papists, for the testimony of Jesus, and after a short time sent from thence to the Hague, where they were examined with great severity. This they patiently endured, through the power of the Most High with which they were endued, and by faith valiantly prevailed over all their examiners and tormenters, as also over the world, with all that is seen by the eye. Whereupon they were, at the said place, sentenced and condemned, by the powers of darkness, to die an inhuman and tyrannical death. It was as follows: being bound to stakes with chains, and a fire being laid around them, they were slowly roasted, till the marrow was seen to ooze from the bones of their legs. They were thus burned and roasted upwards, until death came to their release. When dead, the clothes might be torn in pieces from the upper part of their bodies, and it could still be told of what colour the cloth had been. And since they suffered all this for the name of Jesus and the word of God, and not for any crime they had done, but alone to testify and confess the firm foundation of the truth, before this false and adulterous generation: therefore the Son of God, coming in his glory, shall not be ashamed of them, but confess them before his Father and the elect angels, and crown them with eternal glory in heaven.[f]

Rev. ii. 10.

Rev. ii. 13. and xx. 4.

Eph. vi. 10.

Acts i. 8.

1 John v. 4.

Eph. vi. 12.

Rev. xx. 4.

1 Pet. iv. 12.

1 Pet. iv. 15.

Mark viii. 38.

Luke ix. 26.

2 Tim. iv. 8.

[f] [Ottius, p. 44; Brandt. i. 57; Twisck ii. 1021.]

LEONARD SCHOENER, AND AFTER HIM SEVENTY OTHERS,—A. D. 1528.

In the year 1528, Leonard Schoener of Beklasburg, was apprehended. He was a servant of God, a man experienced in the holy scripture, and able to speak in the Latin language. He faithfully taught the true baptism of Christ and his apostles, the true supper of the Lord, and the articles of the Christian faith. He also bare witness against the baptism of infants, the detestable sacrament [of the mass], and other anti-christian abominations. He had been first, for about six years, a barefooted monk; but seeing the impurity, insolence, hypocrisy, and blasphemy
Matt vii. 15. of the monks and priests, and comparing their lives with the word of God, he left the cloister at Judenburg[g] in Austria, and went to Nuremburg [in Bavaria].[h] He there learned the trade of a tailor. Exercising his calling, he came to Nulasberg[i] in Austria. There he heard of Balthasar Hubmeyer, and of his baptism, and was informed that some persons of the same faith were gathered
Matt. xxviii. 19. together at Vienna. These he found out, came to them, heard them, and introduced by Oswald[j] was baptized. Afterwards, still pursuing his calling, he went to Stein,[k] and there taught and baptized, having been chosen by

[g] [This old and gloomy town is on the high road from Vienna to Venice, in Styria. The Franciscan convent is now an inn.]

[h] [The truth on the question of baptism seems to have been first introduced into Nuremburg by John Denk, before 1524. In the month of July in that year, he was banished from the city. He had been rector of the school attached to the extremely beautiful Gothic church of St. Sebald. Wills' Beytrage, p. 17. Winter's Geschichte, p. 63.]

[i] [Probably Nickolsberg.]

[j] [Probably Oswald Blait of Regensburg, mentioned in Hans Schlaffer's Apology. See note under next martyr.]

[k] [A small town on the Danube, about forty miles north-west of Vienna.]

them as their teacher. He then travelled through Bavaria to Rotenburg, in the Intal [Inn-thal],[1] teaching and baptizing. At Rotenburg he was apprehended on account of his faith, and was examined, and disputed much with them. Before his trial he made an offer that, so far as his faith and teaching might be esteemed error and heresy, they should bring forward learned doctors, monks, and priests, to dispute the matter with him; should it be found in the disputation, by the true ground of scripture, that he was wrong, they might then punish him as an unrighteous person. In further support of the truth, he offered, in order to confirm his discourses and writings, [14.] that if any learned men should prevail by the truth of the holy scripture, and show that his doctrine agreed not with those holy writings, that every one of his limbs (he being thus overcome) should be torn from his body by the executioner; and when he had no longer a limb left, they should pull his ribs from his body until he expired. But if he were not allowed to be heard nor to be disputed with, and was judged and executed unheard, he prayed all the witnesses of his death, and all the bystanders, to be his witnesses before God at the last day, at the judgment-seat of God. Mark xvi.15.

But, according to the edict issued by the king of Hungary and Bohemia,[m] at the emperor's command, he was condemned, and given over to the executioner. On the 14th January of this year he was beheaded at Rotenburg, and burned to ashes, for the testimony of Christ, from which he would

[1] [The modern Rattenburg in the valley of the river Inn in the Tyrol.]

[m] [Ferdinand I., brother of Charles V., claimed by marriage the right of sovereignty over Hungary and Bohemia. In the former country it was contested, but by the states of the latter allowed. On the 20th August, 1527, he published a most rigorous edict at Buda, enforcing the decrees of the imperial edict of Worms; but naming in addition to the heresy of Luther, that of Carolstadt, Zuingle, and the anabaptists. It threatened capital punishment, and was ordered to be published four times a year by the parish priests for ten years. Seckendorf, lib. ii. p. 83.]

not swerve. From the period of the execution of Leonard, nearly seventy persons, in the same place, sealed the same testimony with their blood.

Leonard Schoener left, amongst other papers,[n] the following admonition to comfort all who were suffering for Christ's name.

"We pray Thee, O eternal God, to bow down thy gracious ear. Lord of sabaoth, thou Lord of hosts, hear our complaint; for great affliction and persecution have prevailed. Pride has entered thine inheritance, and many, supposed to be Christians, have united themselves therewith, and have thus brought in the abomination of
Matt. xxiv. 15. desolation. They waste and destroy the Christian sanctuary. They have trodden the same under foot, and the
2Thess ii. 4. abomination of desolation is worshipped as God. They have troubled thy holy city, thrown down thy holy altar,
Rom. xi. 3. and slain her servants when they could lay their hands
Luke xii. 32. upon them. And now that we as a little flock are left, they have driven us into all lands with contempt and reproach. We are scattered like sheep having no shepherd. We have been compelled to forsake house and home. We are as night ravens, which abide in the rocks. Our chambers are in holes and crags. They watch for us as fowls that fly in the air. We wander in the woods; they hunt us with dogs. They lead us away seized and bound, as lambs that open not their mouths. They cry out
Acts viii. 32. against us as seditious persons and heretics. We are brought like sheep to the slaughter. Many sit oppressed, and in bonds which even decay on their bodies. Some have sunk under their sufferings, and died without fault.
Rev. xiii. 10. Here is the patience of the saints in the earth. We must

[n] [Schoener left behind him a letter addressed to the congregation at Rotenburg, which was printed in 1527: also an exposition of the faith, without date, and a letter from Falkenburg to his brethren on baptism. Fischer's Tauben-Kobel, p. 58. Ottius, p. 46. an. 1528.]

be tried by suffering here. The faithful have they hanged on trees, strangled, hewn in pieces, secretly and openly drowned. Not only men, but likewise women and maidens, have borne witness to the truth, that Jesus Christ is the truth, the only way to eternal life.° The world still rages, and rests not: it raves as if mad. They invent lies against us. They cease not their fires and murders. They make the world too narrow for us. O Lord, how long wilt thou be silent? How long wilt thou not judge the blood of thy saints? Let it come up before thy throne! How precious in thine eyes is the blood of thy holy ones! Therefore have we comfort in all our need, a refuge in thee alone, and in none besides: but neither comfort, nor rest, nor peace on this earth. But he who hopeth in thee, shall never be confounded. O Lord, there is no sorrow so great, that can separate us from thee; therefore, without ceasing, we call upon thee, through Christ thy Son our Lord, whom thou, of thy free grace, hast given us for our comfort. He hath prepared and made known to us the straight path, and the way to eternal life. Everlasting glory and triumph, honour and praise, be given unto thee, both now and to eternity, and let thy righteousness remain for ever. Let all people bless thy holy name, through Christ the righteous judge, who cometh to judge the whole world. Amen.

John xiv. 6.

Rev. vi. 10.

Matt. vii. 14.

Acts xvii. 31.

° [Sebastian Franck tells us, that it was calculated, that within a few years, not less than two thousand baptists had testified their faith by imprisonment or martyrdom. In one town alone, Einsheim (Ensisheim, in Alsace) six hundred had been put to death. Chronica der Room. Ketters. fol. 117. b.]

HANS SCHLAFFER AND LEONARD FRYK.—A.D. 1528.

In the year 1528, another brother, Hans Schlaffer, who before had been a Romish priest, but afterwards a teacher of the word and gospel of Christ, a man highly gifted, was led a prisoner to Schwatz[p] in Innthal; and with him a brother Leonard Fryk. He was put to the test by cruel tortures, and examined by the priests concerning infant baptism; but he answered them from the divine scriptures, and showed, both by argument and by texts of scripture, that it is commanded, and will be found throughout the New Testament, that men should first teach the word of God, and they alone that hear, understand, believe, and receive it, should be baptized. This is the true Christian baptism, and no re-baptism. The Lord has nowhere commanded children to be baptized. They are already the Lord's. So long as they are innocent and inoffensive, they are in no wise to be condemned.[q] They also asked him on what foundation the sect of the anabaptists properly rests? To which he answered: Our faith, actions, and baptism, rest on nothing else than the command of Christ, Matt. xxviii.; Mark xvi.; where Christ says, *Go into all the world, preach the gospel to every creature: he that believeth and is baptized, shall be saved;* with many other scriptures.

Matt. xxviii. 19. Mark xvi. 15. Acts ii. 38. viii. 12. 36. ix. 18.

[15]

[p] [Eleven miles from Rattenburg, where Schoener was martyred. It is a place celebrated for its silver mines. The priests referred to were probably Franciscans, who possessed a church and cloisters in Schwatz.]

[q] ["The anabaptists believe not that a child sins damnably, but only that it brings with it into the world a propensity that is inclined more to evil than to good: therefore a child dying in innocency, but before baptism, is not condemned. By the merits of Christ it is made a partaker of eternal life: for of such is the kingdom of heaven." Hans Mandel, a baptist, in his Rechenschafft, &c., 1561, quoted in Fischer's Widertäuffer Taubenkobel, fol. 9. edit 1607.]

They also inquired, what design was hidden under this anabaptism, that they should be moved to excite a fresh uproar and apostacy? But he answered them, that in all his lifetime, the design of exciting an uproar had never arisen in his heart, nor would it have been pleasing to him if he had seen it in others. Yea, he had fled from a house in which discord prevailed; this he could prove, as could also all those with whom during his whole life he had lived. That, further, they had no other design hidden than that of amending their lives, and renouncing the blasphemous living of the world. In the doctrine that he taught, this was not the least of the commands, that men should be obedient and subject to rulers in all good things. How then could he excite or desire rebellion and apostacy? They wished likewise to learn of him, who were the true leaders and chiefs of such heretical sects and parties, (as they falsely call them). He answered, that he knew no other leader of his faith than the Son of God, Jesus Christ, who is the true leader of the faith. But, Heb. xii. 2.
inasmuch as men called them heretics and rebellious sects, and they were known by such names, he referred them to the complaints of the Jews against Jesus Christ Matt. xxvii. 1.
before Pilate, and the complaints against the apostle Paul before the governor Felix.[r] They also asked him for Acts xxiv. 2.
what reason he had determined to renounce his office and station as a priest. To which he said, that it was for conscience' sake he had so done; but acknow-

[r] [In one of the apologies Schlaffer published, he tells us that at Augsburg he had met with James Widman, James Kautz, Sigmund Hofer, and Hasenhut, who were afterwards imprisoned. At Nuremburg he met with Lewis Hetzer and Hans Tengg (Denck) two eminent men and learned in the scriptures. At Regensburg (Ratisbon) he had seen Oswald Blait and Wolfgang N., formerly a priest at Linz. As Denck was banished from Nuremburg in 1524, Schlaffer must have become acquainted with him before that time, and have become a baptist at a still earlier date. Ottius, p. 46. Wills' Beyträge. p. 30. Starck, p. 201.]

ledged that he stood in the position of a prophet, and believed that he had been appointed thereto by God. They wished likewise to know who had appointed him to go into Germany, to sow there the evil seed of anabaptism. He told them, that no one had appointed him; but inasmuch as he had no abiding city, and was obliged to wander about in misery, he had therefore gone thither to one of his friends, with whom he had stayed; and from thence had come to Schwatz, where he was now in confinement by the will of God and for his sake. Of the evil seed, of which they spake, he knew nothing whatever. He had nothing evil in view, but much rather the pure truth of God.

After this conference, and other examinations, and having lain in confinement a long time, finding he would not be moved, they condemned him to death, as also his brother and fellow prisoner; and there, at Schwatz, executed them with the sword. Thus they witnessed the truth of God with their blood.

He left the following admonitory thanksgiving to his brethren in Christ:—

"O God, I intreat thy mercy. Thou wilt not impute to me my sins, seeing that Christ satisfied for them before I was born. I was thy enemy, but thou lovedst me, and
Rom. v. 10. in mercy hast received me, and given for me and my re-
1 Pet. i. 19. demption the innocent blood of thy beloved Son; yet I still find in me many offences, through the sin that still
Rom. vii. 21. cleaves to my flesh: for, when I would do good, evil is present with me. On which account, being cast down, I
Rom. vii. 24. groan, and may well say with the apostle Paul, *O wretched man, who shall deliver me from the body of this death?* And I must reply to myself, and say, I thank my God, who giveth me the victory through Jesus Christ! Thou art my comfort; for since I believe from the heart, I cannot be condemned. The spirit is willing and ready,

but the flesh is weak; so that it cannot sufficiently keep the law of God, until Christ by his Spirit strengthen us. Where on earth human laws prevail, there miserable consciences are led astray. Yea, where Christ Jesus is not alone the ruler, what he builds not up remains always rent and broken; and, if he sees not to it, no building endures. Although the world highly esteems other things, yet they remain contemned by God. And therefore we unitedly pray, both young and old, great and small, that thou, O God, wilt have compassion on us; and send us, thy poor children, faithful shepherds and dispensers of thy Matt. ix. 38. gifts, that all doctrines of men may be rooted out: for it is time that men truly repent, and forsake that which is Mark i. 15. evil; for the severe judgment of God is nigh at hand. Let us therefore now take refuge in the correction of our Father, and obediently submit ourselves thereto, seeing he chastens us as his children. The men of the world are blinded. They know not the Christian life. They are averse to it. They flee before the cross, and think it enough to discourse of the Christian life with fair speeches; but perform little by their deeds.

"But, my brethren, he that will be a sincere Christian, must put on Christ; must be like him in his poor condition Rom. xiii. 14. on earth, and therewith comfort himself under whatever befals him in this world. It helps not to have an outward appearance of love to Christ and suffering for his name. [16.] We must not be ashamed of him who first loved us, and 1 John iv. 19. gave himself up for us to a shameful death. Verily, judgment must first begin at the house of God. Holy 1 Pet. iv. 17. scripture is now fulfilled. The punishment with which the world shall be visited is prepared, and is near at hand. It becomes therefore no man to be neglectful. The sword is unsheathed; the bow bent; the arrow fixed; and the Ps. vii. 12. aim taken. I do not mean hereby that we should desire another's condemnation; but that the Father's correction

should be accepted, as above is said; forasmuch as he thereby purifies us for that to which he has sealed us, that we should be assured of inheriting with him an eternal and imperishable kingdom, and enjoy it with him for ever in life everlasting, for which our God will strengthen and confirm us together. Amen."

LIEPOLT SNYDER.—A.D. 1528.

This Liepolt Snyder, as a pious witness of the sufferings of Christ, was beheaded at Augsburg,[s] for the sake of the truth, in the year 1528. He left the following exhortation for the comfort and instruction of others:—

"My God, in my last hours I will praise thee—thee who art high in heaven above: thee will I praise with heart and mouth, for thou art worthy. Strengthen my faith now
Luke xvii. 5. that I must tread this path of suffering. In mercy remem-
Luke xxiii. 46. Ver. 23. ber me in this heavy conflict. Into thy hands I commend my spirit. In thee is my joy. Help me, O Christ, in suffering to endure. Forgive them, heavenly Father, for they know not what they do. Because I cannot forsake thy word, therefore must I be hated, and they seek to separate my body from my soul. I therefore cry unto thee, O God, for thy gracious aid. I confide in thee, for I have no other comforter.

Mark xvi. 16. "What stands so clearly written by Mark, in the 16th

[s] [In this imperial town the sufferings of the baptists were very severe. In 1527 great numbers were scourged from the city with rods, and their teachers thrown into prison. John Hutt died there: under the startling sound of the alarm-bell, his body was carried to the gibbet beyond the walls, and there burnt to ashes. In 1528 more painful persecutions awaited them. Not only were they beaten with rods, but their backs were branded, and one had his tongue cut out, for his so called blasphemy. The few who recanted were adjudged to a yearly fine, and were forbidden for five years the exercise of civic rights. Winter's Gesch. baier. Wiedertäufer. p. 34.]

chapter, that he who believes and is baptized shall be saved, can assuredly by no one be contradicted; therefore must it be observed. O ye blind! why are ye troubled and grieved because men obey the command of Christ? If ye will exercise yourselves in the holy scripture, ye will indeed find what Christ the Son of God hath commanded us to do.

"I pray you all, dear brethren and sisters, firmly to place your confidence in God, and let not my bitter death distress you; for God shall richly reward it. We must indeed once depart, and leave this vale of tears. The scripture clearly testifies, that whoever will have laughter and joy here, shall hereafter howl and weep. Here must we with patience suffer: the Lord grant that it may be blamelessly. Luke vi. 25.

"*Whoever here will bring his gift to the altar, and remembers that his brother has aught against him, must leave his gift on the altar, and go first and be reconciled to his brother, and then come and offer his gift.* Therefore, I pray thee, O God, graciously to forgive those who put me to death. Matt. v. 23. Luke xxiii. 34.

"Into thy hands I commit my spirit and soul, O God! Deliver me from all my distresses, and never turn thyself away from me. My flesh gathers up all its power, that I may overcome, and in thee obtain the victory. Amen." Luke xxiii. 46. Rev. ii. 11.

EIGHTEEN PERSONS BURNED AT SALZBURG.—A.D. 1528.

These eighteen persons, besides many others, were zealously moved by the fear of God. They had turned from the world and its idolatry unto God, and had been baptized upon a confession of faith in Christ, giving themselves to the obedience of the holy gospel. This, the adversaries could not endure. These eighteen were therefore apprehended, and, at last, as under all their torments they piously held fast their faith, they were all in one day Mark xvi. 16. Acts viii. 16.

condemned at Salzburg to the flames, and were burned. They left the following as a memorial, about the year 1528:—

Matt. vi. 9. John x. 27. "O God of heaven! regard thy sheep, this little flock, that they may not depart nor be seduced from thee. Have them in thy care; deliver them from their sorrowful state, for the beast hunts them to the death which they Acts xvi. 25. must suffer. They are laid in wretched prisons, where, in the deep dungeon, they sing praises to God, and laud him with heart and mouth. O Lord! have pity on them, and let their lamentation come up before thee.

"Come speedily and help us, thy poor children, and uphold us to do thy will. They desire to draw us from thee. With their great power and pomp they press hard upon us. O God! afford us thy divine power. We have no 1 Cor. viii. 6. other lord but thee, in heaven or on earth. What we desire from thee, that bestow on us!

"The Lord Christ sends out his messengers, and thereby invites us to his heavenly kingdom, which is despised by the world; but we have received, with great joy and pleasure, the kingdom of the Lord and his grace; on which account the priests roar against us, rave, and hate us bitterly. They have concealed the truth for more than five hundred years, and seduced the minds of men with false doctrine. They tread the word of God under their feet, [17.] and by them it is despised. O Lord, grant that they may amend, and do thy will."

And is not this a lamentable thing which men have seen come to pass, that at Salzburg eighteen persons should, on one day, be burned, only for the doctrine of Christ, whom 1 Cor. viii. 6. they confessed to be the Lord alone? They would not honour the image, nor worship the beast. They would not receive their words, nor the mark of antichrist in their hand or their forehead. Therefore they may neither buy nor sell in the land. But they clave to Christ, and received

his mark, and their names are written in the book of life. Ps. lxix. 28.
As Christian heroes, they have obtained through grace 2 Tim. iv. 8.
the crown. So were they burned with fire, and await everlasting joy.

[From a contemporary publication, it appears that many others, in the years 1527–8, suffered for their faith in Salzburg. Their chief residence seems to have been in that part of the town now known as Mönchsberg, or in the streets lying immediately beneath the rocky ridge on which it stands. The Baptists were called Garden-brethren, from their custom of meeting by night in the gardens and solitary places of the town, to escape the notice of their foes. A priest and two brethren were burnt alive on the public place; five others who had confessed their errors were beheaded, and their bodies consumed to ashes. A female and a lovely young maiden of sixteen, refusing to recant, were taken in the arms of the executioner to the trough for watering horses, thrust under the water, and there held till life was extinct. The bodies were then burnt. On the Monday after All-Saint's day, four persons were executed, one a nobleman named Richter Diethmorungen. A tape-maker and a manufacturer of belts, were burnt alive together on the public place. Their sufferings were intense, for they lived long. Their cries to God for relief painfully affected the bystanders. Ten women and some men were banished, although they recanted. A notary, a priest, and three other persons, were conducted to a house in which they had been wont to assemble: refusing to retract their opinions, and exhibiting no signs of fear, the house was set on fire. Death was slow in its approach. They mingled their tears and prayers, and at last gave up their lives.—"God help them and us, according to his good pleasure," exclaims the narrator. Two other houses in Salzburg, where the baptists had often met for worship, were burnt to the ground, and left in ruins as memorials

of the hatred of the Salzburgers to the truth of the gospel. The chronicler finishes his story by saying, "Yet forty-one persons lie in prison, and no one knows what will be done with them. May God send what is best."][t]

WOLFGANG ULMAN.—A.D. 1528.

Wolfgang Ulman, a renowned and excellent man in things concerning the faith, after that he had awhile defended and lived agreeably to the faith, was, with his brother and ten other persons, burned at Waltsen,[u] steadfastly testifying their faith by their death, about the year 1528.[v]

HANS PRETLE.—A.D. 1528.

After this, Hans Pretle, who had been a preacher, and then became a servant of the church of Christ, after he had for a long time exercised his office, and led many to the knowledge of the gospel, was likewise burned, for the testimony of Jesus Christ.[w]

Rev. vi. 9.

HANSKEN VAN STOTSINGEN.—A.D. 1528.

After this, Hansken van Stotsingen, who had been a considerable time in confinement at Elsass Saberen,[x] for

[t] [Specimen Hist. Anab. pp. 32—35. Adlzreitter, Ann. Boic. pars. II. lib. x. col. 243.]

[u] [Probably Botzen in the Tyrol.]

[v] [Ulman had been a "most worthy" professor of theology in the church of St. Gall. He was baptized in the "flowing Rhine" by Conrad Grebel, and was ejected from St. Gall in the year 1527. He was put to death by the papists. Epideigma sive Specimen Hist. Anab. p. 21. Het. Beginsel, &c. p. 4. Scultetus Annal. p. 264.]

[w] [Het. Beginsel, &c. p. 4. Twisck, fol. 996.]

[x] [Saverne in Alsace; but now in the French department of Bas Rhine. Its fortifications were razed in 1697.]

the truth of the gospel, was at last, about the year 1528, condemned to death.

As he was led to execution, he addressed (while going along) the following exhortation to the people; he was then executed, being beheaded with the sword.

"Now, in our distress, we cry unto our God, that he will deliver us from all our misery; and that we from our hearts may present a pure offering, well pleasing unto him. The Rom. xii. 1. offering I mean, is my whole body, my life, my flesh and bones, together with wife and children. We are willing to offer up all our members, to which we are urged and constrained by love. Pharaoh would gladly hinder and prevent this, but we regard it not. We desire heartily not to be withheld, but to bring the offering before the Matt. xi. 12. Lord, and by his help to persevere; he will aid and stand by us.

"Come hither, dear brethren, let us valiantly undertake the cause. We are now the members of Jesus Christ; Rom xii. 4,5. Eph. i. 22. he is our Captain; he has prepared a glorious crown, 2 Tim. iv. 8. 2 Esd. ii. 43. which he will place on the heads of those who persist to Matt. x. 22. [18] the end. Be courageous and undaunted,—thou little Isa. xli. 8. worm of Jacob! Although Pharaoh seeks thy life, it is nevertheless a light affliction. The Red Sea will open. Does Pharaoh pursue thee? He shall there come to his end.

"Ye little flock! fear not; for it is but for a short time; Luke xii. 32. our body is not always worth our care. But, of the city Heb. xi. 10. which God has prepared for us in the eternal kingdom, Matt. xxii. 30. where we shall be like the angels of God, who can calculate the worth? This, God has promised us; yea, he has given us words of much comfort and joy through his Son Jesus Christ, and has likewise promised us eternal Isa. lxiii. 14. rest, if we now steadfastly abide in him. But we must also drink the cup of suffering, and suffer with his Son Christ Jesus. Nevertheless, he will deliver us, and afford us Matt. xx. 23.

good support. Although the heathen put us to death, he will not forsake us; he will break in pieces their power, pluck us out of their hand, and of his grace crown us with glory. God is the Lord, who can protect. He is also our shield, since we have him for a kind and bountiful Father. Though men drive us from them, still we will always abide with him. His great power is over us. He suffers not them who keep his covenant to be affrighted. Therefore, though men reproach and accuse us, yet heartily rejoice ye therein. Let your confidence be in God; his help ye shall enjoy.

Gen. xv. 1. Matt. v. 45

"Fear, therefore, neither pain nor death. I render praise and thanks to God, that I am become a sacrifice. This have I long desired; for death is my gain.

Phil. i. 21. Heb. ix. 14.

"O God, let me enjoy the offering of thy Son Jesus Christ. Amen."

Acts i. 8

So saying, he stretched out his neck, and, for the testimony of Jesus Christ, was beheaded.

THOMAS, BALTHAZAR, AND DOMINICUS.—A.D. 1528.

In this same year, 1528, Thomas and Balthazar, both servants of the gospel, as likewise one named Dominicus, were apprehended in the town of Brin,[y] in Moravia. They were sentenced to death, and, steadfast and immovable, were burned for the faith and truth of God. But previously to their imprisonment, they urged upon the council that they should see to it, and not shed innocent blood; for God would not let them go unpunished. In the town-hall there was one, named Thomas Pelsser, who stood up, and with his hands did as if washing them, and said, "So will I wash my hands in their blood, and shall

Jer. vii. 6.

[y] [Brünn, the capital of Moravia.]

think thereby to do God service." But it came to pass some days afterwards, that the judgment of God fell upon him. He was found dead in his bed by the side of his wife. Being thus suddenly cut off, he lived not to see the death of these godly men, and great fear came upon many. John xvi. 2.

The brother Bastelwart knew this Thomas Pelsser well, who was thus suddenly called away. The brother Andreas Gauper was likewise well acquainted with the fact.[z]

BALTHAZAR HUBMEYER, WITH HIS WIFE.[a] [62]

There was likewise in the time of Zuingle, a certain Balthazar Hubmeyer, of Friedburg, a learned and eloquent man, who among the papists had been called a doctor of the holy scriptures. He was first a reader and preacher at Ingoldstadt, and afterwards came to Regensburg, where he preached powerfully against the Jews and their usury. By the illumination of the Holy Spirit, he was so convinced of the abominations of the papacy, that (following the counsel of God) he separated himself therefrom. He afterwards rejected, with other errors, their self-invented infant baptism, and taught with all his power the baptism of believers according to the command Rev. xviii. 4. 2 Cor. vi. 17. Matt. xxviii. 19. Mark xvi. 16.

[z] [By Fischer, a Roman Catholic writer, the names of the first two of the three sufferers are given as William Griesbach and Thomas Balthasar. He says they were burnt for no other reason than because their faith did not agree with that of the church, which claimed to have an origin of fifteen hundred years, nor with the writings of the fathers, and that also they adhered to their errors in a most hardened manner. He, however, grants that the religion of the baptists of Moravia had all the appearance of true religion. Dedication to his Der Hutterischen Widertauffers Taubenkobel, anno 1607.]

[a] [Although placed by Van Braght in the year 1542, there is no doubt that Hubmeyer suffered martyrdom in 1528. I have accordingly transferred the narrative to this place. See authorities below.]

1 John v. 19. John i. 5. John vii. 7. John xv. 18.

of Christ. But the eyes of this dark world could not bear the light of the holy gospel, and the testimony thus given to their false faith and evil works; therefore the person above mentioned, with many others, was hated and persecuted by the world. After many trials, banishments, and imprisonments, he came to Niclasburg in Moravia, and was there, together with his wife, apprehended and taken to Vienna in Austria, where, after various trials, and long imprisonment, endured with great steadfastness, he was burned to ashes, and his wife drowned: both thus confirming by their deaths, the faith they had received from God.[b]

Eph. ii. 8. Rev. ii. 19. Matt. x. 22. xxiv. 19.

This Balthazar Hubmeyer published in his time a tract, in which he complains of Zuingle and his followers in these terms:—

From the tract of Balthazar Hubmeyer complaining of the Zuinglians; some they placed in cruel confinement.

"That they had proceeded so far, as at one time to throw into a dark and miserable tower, twenty persons, both men and pregnant women, widows and young females, and to pronounce this sentence upon them: that thenceforward they should see neither sun nor moon for the remainder of their lives, and be fed till their days were ended with bread and water. That they (therefore) should remain in the dark tower together, both the living and the dead, surrounded with filth and putrefaction, until not a single survivor of the whole remained."[c]

"Likewise that some of them had not taken a mouthful of bread for three days, in order that the rest might have the more to eat," &c.

Yet no one could speak any evil of them.

"O God! (he farther writes) what a hard, severe, cruel sentence upon pious christian people, of whom no one could speak evil, only that they had received water baptism in obedience to the command of Christ!"

[b] Read Sebastian Franck on the Romish heretics, letter b. [Chronica fol. 60, b.]

[c] [See Starck's Gesch. der Taufg. p. 183.]

O sad deformation (say we) of these so called reformed! The Lord forgive them, and be merciful to their blindly zealous souls![d]

[Some additional particulars of the life and death of this excellent man may be subjoined. He was one of the earliest coadjutors and most intimate friends of Zuingle. He was born in Friedberg, near Augsburg, in Bavaria, not later than the year 1480, and thence often called Friedberger, or, in its Latinized form, Pacimontanus. By the Cardinal de Sandoval, in his 'Index of Prohibited Books,' he is ranked by name with Luther, Zuingle, Calvin, Schwenckfeld, standing fourth on the list as a principal leader in the reformation.

It was at the high-school of Friedburg, beneath the shadow of its beautiful minster, and under the tuition of the renowned theologian and controversialist Eck, that Hubmeyer acquired his knowledge of the ancient tongues. His first intention was to become a physician; but this pursuit he soon exchanged for theology. But barely supplied with the means of subsistence, he was for a time compelled to interrupt his studies, and assume the office of schoolmaster at Schaffhausen. The friendships he there formed were continued to a later period of his life, especially with an eminent physician of the name of Adelphus. In 1511, he graduated at Friedburg; and in the following year, on account of his erudition and eloquence, became professor of divinity and principal preacher in the Maria-Kirk at Ingoldstadt, a fortified city in Bavaria, by the appointment of that ancient university. For three years and five months he continued his eloquent and instructive labours; by his earnest and powerful preaching reviving the decayed spirit of Catholicism. His

[d] See the complaint of Balthazar Hubmeyer against Zuingle, passim. Item: in the preface to the impartial reader of the Offerboek; Anno 1615, letter I. &c. Item, Chron. of the Fall, edit. 1617, p. 1031, col. 2, &c.

fame reached Regensburg, the modern Ratisbon, and one of the most ancient cities of Germany. Early in 1516 he removed thither.[e] To the grand but gloomy cathedral the inhabitants flocked to hear his denunciations of the vices of the times; and the soft blue-coloured light which fell upon the waving mass, from windows richly painted, helped to increase the superstitious awe and cruel purposes his eloquence inspired. The Jews were the especial objects of his denunciations. He treated on the evils of Judaism, but particularly the damage received by the entire German nation from Jewish usury. The senate sought from the emperor an edict of banishment; and, on the last day of February, the Jews were driven from the city, their goods plundered, and their synagogue and other buildings levelled to the ground. In its stead arose a chapel dedicated to Maria Formosa, and before the door was set up a wonder-working stone statue of the virgin. Thither pilgrimages were made. Its fame spread on every side. The chronicler hints that the clergy were not sparing of incantations and magical arts to attract the vulgar, that they might be enriched by the liberality of the congregated multitudes. Labourers engaged at their work, when they saw pass by the long lines of people—woodmen, tailors, and maidens—to the virgin's fane, would shoulder their axes and reaping hooks, hasten to join the devout procession, and wildly cast themselves at the feet of the goddess of Regensburg. To this infatuation Hubmeyer contributed, until the noise of Luther's strife with Tetzel, and of Zuingle's bold proclamation of the gospel at Einsidlin, awoke his suspicions, and led him to see the errors of that church which he so zealously served.

While yet a Romish priest, Hubmeyer had sought to

[e] [An old M.S., quoted in Wills' Beyträge, says, he left Ingoldstadt January 25th. p. 4.]

revive the ancient spirit of religion, to render the services of his church more intelligible, and to awaken the lost devotion of the common people. He appears to have hailed gladly the dawn of better days. His course as a reformer was begun by translating the gospels and epistles into the German tongue, and he read the mass in the language of the common people. He next altered the canon of the mass, and celebrated it under both the forms of bread and wine. He now taught the true doctrine concerning it, that Christ was not bodily present in the bread, and that after the consecration it continued to be bread. His hearers, to whom for two years he had preached, were directed to reverence the blessed virgin and the saints no more, and the use of the "Ave Maria" was abolished. Fasts were set aside, and permission given to eat meats without distinction. He laid aside the chalice, the robes worn at mass, and sold the sacred utensils. He clothed himself in a coat made of a black camlet priest's cloak. He lifted up his voice against the images in churches, broke some in pieces and burnt them, and called their worship idolatry. It was at a later period that he rejected the baptism of babes.

Thus changed in opinion, he left Regensburg, and for a time abode at Schaffhausen. About the year 1519, he received the appointment of preacher at Waldshut. There he investigated with diligence the holy scriptures, and led many of the people to abandon the superstitions of Rome. He also formed an intimacy with Erasmus, who then resided at Basle. In a letter to his friend, the physician John Adelphus of Schaffhausen, June 23rd, 1522, he testifies of this learned man, that he spake boldly but wrote timidly.

Meanwhile, Hubmeyer's return to Regensburg was longed for by many of his former hearers; and in 1522 he returned for a year to minister among them as a teacher of

the doctrines of the reformation. In March, 1523, he returned to Waldshut; and in May, visited Zuingle at Zurich, with whom he enjoyed much Christian intercourse. His mind was at this time unsettled on the subject of infant baptism, and it formed one of the topics of their converse. Zuingle and Oecolampadius were in a similar state of doubtful opinion.

To carry on the great work of reformation, he preached the gospel, and with amazing success, in St. Gall. As the church could not hold the crowds who assembled to hear him, he preached on the place in the open air. He there contracted a friendship with the eminent Dr. Joachim von Watt, afterwards burgomaster of St. Gall, who, at a later period, offered him a refuge from the persecutions he endured.

It was at the second great disputation held in October of this year, that Hubmeyer appeared side by side with Zuingle and Leo Jude, as the maintainer of the word of God against the priests of Rome. The assembly was convened in the large hall of the town house of Zurich, in the presence of the members of the great council. Three hundred and fifty priests, chiefly from the cantons of Schaffhausen and St. Gall, were there, with more than nine hundred spectators. Joachim von Watt and two others were named presidents of the assembly. The subject of the first day's discussion was the worship of images—a question then of pressing interest. But a few weeks before, a citizen of Zurich, animated with zeal, had ventured to dash into pieces a crucifix that was held in high estimation at Stadelhofen. The publication of a small pamphlet by Louis Hetzer, had deepened the feeling of intense hatred towards the use of images, in which he adduced the condemnation pronounced in scripture against idolatry, and its approval of the iconoclastic zeal of Hezekiah.

Hubmeyer appears to have spoken but once, and that briefly, on the first day. He spake of the Christian's duty, by command of God, to assist his brother if he should have fallen into error, and, if possible, to enlighten him upon those mistakes and abuses which in the course of centuries had disfigured the church. In all disputed matters the clear word of God, contained in both testaments, which God has himself sanctified, is the sole judge. That word must be made known. It testifies of Christ. Holy scripture alone is the true light and lamp, by which every human argument and darkness must be illumined. Christ hath himself taught us to take in hand the lamp of his saving word, that when the bridegroom cometh we may enter with him to the wedding. By this alone can errors relating to images and the mass be destroyed; and what is thereon built will last for ever, for the word of God is immortal. Thus Hubmeyer proclaimed the supremacy of God's word, and none was found to answer him.

The second day's disputation was on the subject of the sacrifice of the mass. It was opened by Zuingle and Leo Jude, who met but with few and feeble opponents among the assembled priests. After a pause, Hubmeyer arose. He referred to the discussion of the previous day. It was well and truly established from scripture that images ought not to be used, and he wished that images had never come into use among Christians. The laws of Moses were clear and explicit in their condemnation. God commanded them to be burnt, and they who made them were accursed,—"*And all the people shall say, Amen.*" The hall echoed with many voices, saying, "Amen." Deut vii. 25. xxvii. 15.

Hubmeyer continued:—Either images were commanded to be honoured, or they were not. If they were commanded, let the text of scripture be produced—that would settle the question. If they were not commanded, they

were unnecessary. What God teaches, whether by word or works, is useful and profitable. But whatever plant he hath not planted shall be plucked up. Were they useful, God would have commanded them. It is blasphemy to send sinners to images to pray, to draw and invite them to the exercise of devotion. For it is Christ who calls the sinner, who invites him to the wedding feast; he alone moves them to embrace that which is good, and God the Father disciplines those who come to Christ. Thus did this eminent man clearly perceive, that not only were those devices in the worship and institutions of the church to be laid aside that were clearly forbidden by the word of God, but those also which could not be maintained by the direct command or authority of inspiration.

The discussion on the mass was renewed on the following day. After a few words from Conrad Grebel, asserting the existence of various abuses, Hubmeyer proceeded at some length to refer to them, and point out how far the practice of Rome had departed from the institution of Christ. He would prefer to lay aside the term "mass," and call the ordinance the testament of Christ, or a memorial of his bitter death. It was the greatest abuse of all to call it a sacrifice. His dear brethren in Christ, Ulrich Zuingle and Leo Jude, had well shown its contrariety to the word of God. Thence it followed that it could be no sacrifice for the living or the dead. As we cannot believe for another, neither can we offer a sacrifice, or a mass, for another. The institution of Christ was given to strengthen the faith of the believing. The pure, clear word of God ought to be announced with the ordinance of which it is a sign, and the whole service be observed in the language of the people. The Lord's people should, moreover, communicate in both kinds; he who does otherwise, does wrong

to the directions of Christ, which he has given in his last testament.

Hubmeyer nobly continued,—"These are my opinions, which I have gathered from the scriptures, upon images and the mass. If they are not right and Christian, I pray you all, by Jesus Christ our only Saviour—I entreat and exhort you by the last judgment, that ye will instruct me in a brotherly and Christian spirit from the scriptures. For I may err, I am a man; but a heretic I cannot be. I wish from my heart to be instructed, and will promise gratefully to confess my error. Most cheerfully I submit in all obedience to the word of God, and will faithfully follow you as ye are followers of Christ. I have spoken; judge ye; teach me. To Christ I will pray, that he may grant us grace to do his will."

A brief colloquy ensued between Zuingle and Grebel, the latter urging the abolition of abuses, the former admitting their existence, but referring the subject to the mandate of the magistracy. The disputation closed; but not without the magistrate's committing to prison, or banishing, the men whose zeal against idolatry had given rise to the discussion. The reformation halted, and waited the pleasure of the ruling power—and Zuingle would have it so.

Hubmeyer returned to Waldshut. Early in 1524 he published eighteen propositions to his companions in office in the chapter, inviting them to a discussion, to be closed with a fraternal meal at his expense. Some of these propositions were as follows:—

1. Faith only justifies us before God.

4. Those works only are good which God hath commanded: those only are evil which he hath forbidden.

5. The mass is no sacrifice, but a solemn memorial of Christ's death: for which reason it cannot be offered for the living or the dead.

8. As every Christian believes and is baptized for himself, so should every one, according to the scriptures, for himself judge whether he is fed by the pastor of his soul.

9. As Christ alone died for our sins, and as we all are baptized into his name, so must he alone be addressed as our intercessor and mediator.

12. The time is at hand, indeed is already come, that no man shall be regarded as a priest who does not announce God's word.

13. The fellow-believers are bound to maintain, and properly to support, with food and clothing, those who preach to them purely and plainly the word of God.

18. He who labours not for bread with the sweat of his brow, is excommunicate.

Other propositions condemned fasting, images, and purgatory; and thus show that Hubmeyer was prepared to forsake the entire circle of Romish doctrine. The chapter met early in 1524. The truths advanced were vigorously discussed, until but one priest, a young nobleman, remained steadfast to the old communion. From this time the reformation rapidly advanced in Waldshut, under the wise guidance of the chief pastor Hubmeyer.

The governing powers of Austria now interfered. Rumours of the approaching peasant-war began also to utter their voices amid the revelry and reckless atrocities of the feudal lords. Revolution and reformation appeared to be identical words, and the imperial power drove Hubmeyer from his home.

His refuge was Schaffhausen, a town of Switzerland, not far north of the forest towns. Soon were found in that free city men prepared to sacrifice the exile, for political favour with the emperor; and he was again constrained to return to Waldshut. His safety was of brief duration. The men of Zurich, who in their reforming

zeal had hastened to Waldshut with arms to aid the reformation so early stayed by Austria, were compelled to return; and soon after, Hubmeyer sought an asylum in the houses of some faithful men of Zurich.

His appearance in that city was with very different feelings and results to his former visit. Now he was a baptist, a proclaimed adversary of Zuingle—a hunted bird, that quickly fell a prey to the arts of the fowler.

Two years before, the question of infant baptism had excited much interest among the leading reformers of Switzerland; several of Zuingle's early coadjutors had already seceded from his side, opposing his indiscriminate church constitution and its alliance with the state. Early in 1524, Hubmeyer had opened a correspondence with Zuingle on the subject, and was wont to affirm that he possessed an early writing of Zuingle, in which he had expressed himself against the baptism of babes. The people of Waldshut were advised not to bring their children to the font. Hubmeyer was sure that infant baptism had no authority from God's word, but was not quite sure it were right, in opposition to the advice of Zuingle and Oecolampadius, to abolish it altogether. The parents were therefore spoken with, and not until their entreaties were very urgent did our reformer yield to the celebration of the rite. It is in December of this year that we place the following brief note, which exhibits the sincerity and earnestness of the writer in a most favourable light.

HUBMEYER TO ZUINGLE.

"Write to me again, for God's sake, on baptism. And if I shall have offended thee and Leo, the fault is unawares. Pardon me. Farewell. Salute Leo. From our nest at Waldshut. Thine,

"BALTHAZAR.

"Margaret will answer the request of Leo."

From this time his views rapidly matured, and he was soon treated as a bitter foe by his eminent correspondent. So late as November, 1524, Hubmeyer wrote of Zuingle as his "brother in Christ;" but early in 1525 he complains to Oecolampadius that Zuingle and Leo had forsaken him. Would the reformer of Basle forsake him too? Would he not from friendship, for the sake of Christian peace and for God, hasten to correct his errors, and restore the wandering sheep? For openly did Balthazar teach the institutions of Christ. Who, said he, instituted baptism?—Christ. Where?—in the last chapter of Matthew. In what words?—*Go ye into all nations and teach them, and baptize them into the name of the Father, and the Son, and the Holy Ghost.* Altogether right. Why, therefore, do we baptize children? Baptism, they say, is a mere sign. A sign truly it is, and a symbol instituted by Christ in most pregnant and august words. But it cannot be made to apply to babes; therefore is infant baptism without any authority whatever. "I believe and know," he concludes, "that Christendom shall not receive its rising aright, unless baptism and the Lord's Supper are brought to their original purity."

Thus simply and clearly, assuming Zuingle's views of a sacrament to be correct, did Hubmeyer reason. The answer of Oecolampadius was to the effect, that as all children are born in original sin: since some have even in the womb been sanctified: since also the most merciful will listen to the prayers of the church, seeking the salvation of the offspring of the faithful: and as otherwise the children of Christians would be worse off than the children of the circumcision; therefore it were right to bring them to the sacred font.[f] These and such like arguments failed to convince Balthazar, as they have many others, that

[f] [Oecolampadius, in another letter, admitted that the New Testament gives no authority for infant baptism.]

infant baptism is an institution of the Saviour; and at Easter, with 110 persons, at a retired village not far from Waldshut, he was baptized by William Roubli, one of the earliest of the Swiss baptists, and for some time a pastor at Basle. The matter was now public. Hubmeyer himself baptized some three hundred persons in the few following months. He also published a work on baptism, which drew on him in the autumn a virulent and violent reply from Zuingle. Great excitement everywhere prevailed. Some of the baptists were cast into prison. Even the populace complained that injustice was done them; and so great was the effect of this impression, that, at the persuasion of the ministers, a public conference was called at Zurich, in which Zuingle took a leading part. It failed to convince the baptists of their errors, which many of them were made to atone for by imprisonment and fines.

About July, 1525, Hubmeyer entered Zurich, and sought a refuge at the Green Shield with a few friends and faithful followers. His coming was soon known among his fellow-believers, and soon also to the council of Zurich. He was sought out, and immured in the cells of the court-house. For many days and weeks, Zuingle and his old associates endeavoured to shake his adhesion to the truth. At last the torture was applied.[g] Protestant historians say a promise of recantation was willingly given and written with his own hand. Alas! how willingly! the pains of the rack were the sharp and effectual arguments. On the 22nd December, he is led to the minster,

[g] [In Faber's Defence of the Catholic faith, in the course of the dialogue he represents Hubmeyer as saying, "Zuingle overcame me, not by words, but by clamour and *blows*," fol. 95, b. Winter assures us the torture was applied, Mehrere peinliche Fragen an ihm thun, p. 72. Hubmeyer adds, that Zuingle acted as a tyrant towards him, "He permitted me not the power of speaking, but with a base, insolent pride, and with inhuman arrogance, commanded me to be silent, so that I could neither understand nor know what I might say. These were the weapons with which he fought against me."]

and placed at a desk facing that from which Zuingle long and vehemently declaims against the heresies his friend is there come to confess. The sermon is past, and every eye turns to the rising form of the sick Balthazar. Though not old, his trials have told on his robust frame; and with a quivering voice he begins to read from the paper of recantation before him. As his articulation becomes distinct, he is heard to affirm that infant baptism is without the command of Christ. As the words continue to flow, and add certainty to the incredulous ears of the crowd in the thronged cathedral, murmurs float ominously in the resounding roof, increasing by degrees to audible expressions of approbation or of horror. Zuingle's voice rises above all. He quiets the coming storm, and Hubmeyer is rapidly conveyed to his cell in the Wellenberg.

Redoubled efforts were afterwards made to recall the mischief that had been done. Probably renewed tortures were applied or threatened; for in a few months, the sufferer is said to have made a public recantation both at Zurich and St. Gall; but with so little satisfaction to his persecutors, that, although released from prison, he was kept in the town under strict surveillance. About the middle of the year 1526, by the aid of distant friends, he succeeded in escaping from Zurich, and after preaching at Constance for a short time, he journeyed to Moravia, passing through Augsburg on his way. There he proclaimed the gospel freely, and in all the region round about, baptizing many, and forming churches of Christ after his word.

In the year 1528, he was arrested, probably at Brünn, where he was teacher of the church, at the command of King Ferdinand, and sent to Vienna. After some days he was thrown into the dungeons of the castle of Gritsenstein. At his own request he was visited by Dr. Faber of Gran, in Hungary, who had been in former days his

friend. Their interviews, at which two other learned men assisted, lasted the greater part of three days. The substance of their discussions Faber afterwards published, and hints that on several points Hubmeyer yielded to the cogency of his arguments.[h] A written exposition of his views was afterwards sent to King Ferdinand by Hubmeyer; but no material change in them could have taken place, since he was immediately sentenced to death. The sentence was read to him in the presence of many thousand men. He steadfastly went to the scaffold, and on the 10th March, 1528, from the midst of burning flames and embers, his spirit ascended to that region where those that have come out of great tribulation suffer and weep no more. The partner of his life, was also partner of his sufferings; imprisoned with him, she too was led to Vienna, and in the river Danube found a watery grave.[i]]

[h] [It is impossible to gather from this very rare book what Hubmeyer's sentiments positively were. While Faber's speeches occupy pages, he has reported Hubmeyer's utterances in a few very brief sentences. The copy before me is a handsome quarto of 101 folios, besides seven leaves of dedication. Its title begins, Doctoris Joannis Fabri, Doctorem Balthazarum Pacimontanum, Anabaptistarum nostri Sœculi Primum Authorem, Orthodoxæ Fidei Catholica Defensio. Imprint, Lypsiæ, 1528.]

[i] [The authorities I have used for the above narrative, are, Zuinglii, Opera, tom. I. 531; II. i. 337—343; VII. 375, 383, 463, 567, &c. Bullinger's Ref. Gesch. i. 224, 304. Menckenius, Scriptores Rer. Germ. tom. III. p. 738, ex Chronicon Curiæ a Widemanno. Seb. Franck's Chronica, Lib. iii. fol. 60. b. Monumentum Instaurati Patrum Memoria, Lib. II. p. 293, 296. Winter's Gesch. der baier. Wiedertauf. pp. 65—76. Schreiber's Taschenbuch, quoted in App. to Ten Cate's Onderzoek. Only one of Hubmeyer's works has fallen in my way, entitled, Axiomata, quæ Baldazar Pacimontanus, Musca, Huldrychi Zuinglii in Christo Frater, Joanni Eckio Ingolstadiensi, Elephanto, magistraliter examinanda, proposuit. The date at the end is, Tiguri, Anno 1524, Mense November, die iiii. It consists but of four leaves, and was also published in German. Some extracts from his work on baptism may be found in Zuinglii Opp. tom. II. p. 337.]

[18.] HANS FEYERER, WITH FIVE BRETHREN AND THREE SISTERS.—A. D. 1528.

About this time, Hans Feyerer, a minister of the word, and five brethren, or fellow believers, were condemned and burned at Munich in Bavaria, on account of their faith, and for divine truth. Their three wives were drowned, resigning their lives courageously and cheerfully; preferring greatly to lose their temporal existence, rather than renounce what God had given them to know. They left a miserable life, to find with Christ in the kingdom of God, in his own time, another, promised to all those that shall endure unto the end, and to be with Abraham, Isaac and Jacob, the pious, and all the saints.

2 Macc. vii.

Matt. x. 22. and xxiv. 13. Rev. ii. 10.

THREE BRETHREN AND TWO SISTERS.—A.D. 1528.

In the year 1528, at Znaym in Moravia, three brethren and two sisters were conducted to prison. There was a judge at Znaym, named Herr Lowys, who hated the brethren, which he showed by the confinement of these brethren and sisters. This Lowys addressed the council in strong terms, inquiring what they intended to do with these dipping heretics, for they had royal authority and his precept; and if they would not suffer them to be tried he would himself journey to the king, and accuse them of disobedience. But in case they would permit them to be tried, he would, with his own horses, draw the wood to burn them. To which the council answered, saying, "Dear Herr Lowys we will commit them to you; do with them what you please; it is left to yourself." He then had wood taken in his waggons, and the three brethren and two sisters burned.

John xvi. 2.

By this speedy judgment were they condemned; and paid to God (who permitted this true burnt-offering) their vows made in baptism; contending even unto death for the truth of God which they had confessed.

This Lowys, animated by the zeal of the old serpent, and filled with hatred and spite, was not satisfied with the blood of these pious and innocent sheep of the Lord, and had to fill up the measure of his doom. He offered money to any that should inform him where the brethren assembled. A house having been pointed out to him, he repaired thither with the sergeants and guards, who went over the place. There this judge Lowys unawares stepped into a hole before the house, where wine was let down, and wrenched his foot. Falling down, he cried out piteously to be lifted up, and to let the villains go. The cry reached the brethren, and they escaped out of the house.

John x. 27.

[19.]

After this, Lowys became mortally sick. He lay as in anguish from heavy affliction, and began rapidly to exclaim, O the dippers! the dippers! He said no more; but this he repeated numberless times. At last he roared like an ox, or a filthy beast; bit his own tongue till the foam and blood ran from his mouth, so that his wife and children could not remain with him. The maid who was sent to attend him, alone continued with him, until he was suffocated in his own blood. This maid herself informed the brother Bastelward, a minister, how it fell out. All his kindred were unwilling that it should be spoken of; and it is a common saying among people, that he had made himself guilty of innocent blood. Thus has God often (more than in this book is shown, or can be told) stopped the ungodly by such examples, in order that his work might make more progress among his people to his praise, and to the salvation of many who seek righteousness and amendment of life. For if God had not in every age

Prov. vi. 17. Jer. vii. 6. xxii. 3.

upheld his work, the enemy would in time have altogether extinguished it, and left neither spark nor seed of truth, which God permits him not to do.

NINE BRETHREN AND THREE SISTERS,—A.D. 1528.

In this year 1528, nine brethren and three sisters were apprehended at Bruck on the Mur,[j] in Styria. On account of their faith they were condemned and taken, bound, out of the town to the place of execution. Filled with joy and consolation they spoke, and said, "To-day shall we suffer in this place for the word of God, and present to him our offering." They also earnestly addressed the magistrates of the town, who, they said, should know that they brought innocent blood upon themselves. A ring having been made, they all knelt down and prayed earnestly to God, that they might now complete their evening sacrifice. They then stood up and turned themselves to the sword. The executioner was sorrowful; for he did it unwillingly. The youngest among them, requested his brethren that as he was now filled with consolation and courageous, they would let him be the first to suffer. He then kissed them, and said, "God bless you my dearest brethren! To day shall we be with each other in paradise." The nine brethren were thus beheaded in a green field, their undaunted mien exciting the surprise of the bystanders. Kneeling down, their blood was poured out by the stroke of the sword.

Rom. xii. 1. 2 Tim. iv. 6.

Jer. vii. 6

Acts vii. 60. xx. 36.

Luke xxiii. 43.

The three women and sisters were drowned. From God and his truth they would in no wise depart. The

j [A town of 1,400 inhabitants on the road from Vienna to Grätz. The road crosses the Mur by a wooden bridge, whence the name of the place.]

youngest smiled at the water. By some who witnessed it, this was held to be a hardening of the devil; but the hearts of others were moved to acknowledge it to be of God, as otherwise it would be impossible. Thus did they valiantly bear witness to holy and divine truth.

[John iii. 27.] Matt x. 28.

Luke xii. 8.

VILGARD AND CASPER VAN SCHOENEK,
about A.D. 1528.

These two persons were beheaded at Ries in Fluchtdal, near Brixen,[k] for the truth's sake, and died as faithful witnesses of Christ, leaving the following admonition to their brethren:—

"Mark you and take it to heart, how God will visit all sinners, great and small, who now despise him, and blaspheme his name, and consider not their sinful lives. God shall at length speedily arise, and deliver his children. If we regard the instructions of the prophets, we shall see that it is the last time, in which God calleth upon men to turn unto him, to live according to his will, and to keep his commandments; and that if they did this, the anger of God would cease, and he would become their God and Father. For God, because of his great goodness, delayeth long his judgments. Therefore, beware of sin; follow not the devil; but depart from unrighteousness; thus God will not forsake you in these last times. For God is rich, and likewise beneficent, and with him is great mercy. He willingly forgiveth the sinner who forsaketh his sins. If he believe in Christ, and call upon his name, God in his mercy will not only remit his sins, but freely and gratuitously bestow upon him an eternal reward. O all ye that belong to the church of Jesus Christ, and are

Isa. xlv. 22.

Matt. xx. 8.

[k] [In the Tyrol.]

become the children of God: that praise God with shouting, both young and old, great and small: ye that have believed his word, that love God as his dear children, and walk before him with pure hearts, if ye will observe these things, then shall ye never be forsaken, but be preserved by him.

"O God! thou who art rich in mercy, keep us thy children, that we may cleave unto thee, and that they who have betaken themselves unto thee, come not to shame. Lead them diligently with thy right hand into the promised land, thy everlasting kingdom.

"O God! to thee be honour on thy lofty throne. Thou hast enriched us by Christ thy Son, and made us partakers of thy divine mercy, through which we confess thee with heart and mouth, and are not ashamed to call them our
[20] brethren who call upon thee in truth as their Father. Praised be thy holy name. Amen."

Sebastian Frank relates, that the baptists at first increased to many thousands, so that the world was apprehensive of an uproar from them; but of this (as I hear, writes he) they were found innocent. They were pursued with great tyranny, especially by the papacy.

"They were led away with violence into confinement, and tormented by burning, sword, fire, water, and manifold imprisonments; so that in a few years, very many of them were dead. In some parts far more than two thousand were seized, and in many places put to death. In Ensisheim alone, about six hundred were slain, who all suffered as martyrs, with patience and steadfastness."[1]

[1] Compare the account of Seb. Franck, in his Chronicle (old edit.) fol. 55, 109, [fol. 108, 117, edit. 1558.] with the old Offerbook, lib. i. Leonh. [art Krantz], lib. 7, Item, the second volume of the Chronicle of the Fall of the Tyrants, and Annals, 16th book, year 1528, p, 1025, col. 1. &c.

[JACOB FALK AND HEINE REYMAN,—A.D. 1528.

On the 5th of September, these two devoted followers of the Lord Jesus were put to death at Zurich. They were arrested and imprisoned in the year 1526, in the district of Grüningen, where for some time they had diligently, in the fields and woods, instructed great numbers in the gospel and institutions of Christ. With some others they had likewise united in a memorial to the magistrates, in which they affirmed the invalidity of infant baptism, and sought to establish the scripturalness of that of adults alone. They also disputed the principles of Zuingle, that infant baptism was instituted in the place of circumcision, and that children held in the new covenant the same relation to that enjoyed under the Abrahamic covenant.

On a Sunday in the month of May, when assembled in the forest called Herrliberg, between Wezikon and Bubikon, they were surrounded by a large body of armed men under the command of George Berger, the vogt or bailiff of Grüningen. Fifteen were seized and carried off as prisoners. The two teachers said, "Although we know that our baptizing is forbidden at the peril of being drowned, none the less willingly would we be baptized and baptize others also. Were we free we would again do the same thing."

Notwithstanding the edict of the council of Zurich to put to death every stubborn baptist, the magistrates of Grüningen displayed a desire to deal leniently with the prisoners. They gave no heed to the Zurich mandate, affirming that they had jurisdiction in cases of life and death, to show mercy if they pleased, however it might be forbidden by the lords of Zurich. The strife thus occasoned, was

favourable to the prolongation of the prisoners' lives for nearly two years, the judges sentencing them to imprisonment, and not to drowning as the mandate required. In 1528, the question of jurisdiction was settled by the council of Berne in favour of Zurich, and the two prisoners, Falk and Reyman, were forthwith conveyed to the tower of Wellenberg in Zurich. After frequent examinations and conferences, continuing steadfast in their faith, they were condemned on the 5th of September. Being conveyed to a little fishing hut in the middle of the river Limmat, they were pulled into the water, and drowned. To the end they continued faithful to the truth. The remaining prisoners are said to have consumed, and the bailiff to have charged for, fourteen hundred pounds weight of vegetables and bread during their incarceration.][m]

[AUGUSTINE WÜRZELBURGER,—A.D. 1528.

Among the earliest of the teachers in Bavaria was Augustine Würzelburger, or Wiselburger, probably a native of Landshut. He was baptized on a confession of his faith in Christ in the Pruklerwald, not far from Regensburg; and for a time lived as a schoolmaster in that imperial city. He also became a leader and teacher among the baptist churches in Bavaria, visiting its various towns to make known divine truth. In 1528, during Lent, he came to Landshut and held a meeting in his brother's house. The doctrines he here preached were, 1, It is not sinful to eat meat in Lent. 2, Our first baptism, which we receive while children, is nothing; for God has himself said, *He that believeth and is baptized, shall be*

[m] [Bullinger's Ref. Gesch. i. 325, ii. 14. Ottius, p. 47. Starck, p. 198.

saved: he that believeth not shall be damned. Faith must, therefore, go first: baptism follows faith. 3. We find in scripture nothing to the effect that the priest can bring our Lord down from heaven under the form of bread.

Another meeting was held on the Friday before Palm Sunday; but at that time no one professed attachment to the truth. Würzelburger now went to Oberheim, near Siesbach, where greater success attended his labours. On a second visit to Oberheim several were baptized. Among them was Hans Sedelmeyer, who was afterwards a confessor. His baptism is thus described. After an address, Würzelburger asked Sedelmeyer, "Believest thou in our Lord Jesus Christ, who suffered death and martyrdom on the wood of the holy cross?" "Yes." "Do you desire baptism with all your heart?" "Yes." A basin was now brought, and Würzelburger baptized him in the name of the Father, and of the Son, and of the Holy Ghost. At the same time he was instructed to go no more to church unless the gospel was preached, nor to show any honour to the saints, nor to believe in them. The promise of the teacher to return to confirm and instruct them further in the faith, was prevented by his arrest and imprisonment at Regensburg: but his instructions had not been lost on Sedelmeyer, for when he was afterwards imprisoned and tortured on the rack, he steadfastly held to the faith, and expressed great willingness to die for the truth.

On his return to Regensburg, Würzelburger was thrown into prison. The magistrates were inclined to treat him with leniency; but the duke of Bavaria urged them to execute him. They pleaded his general character, and affirmed they could find no other fault with him than that of his faith; they did not therefore see with what right they could put him to death. This reply was offensive to the duke: it was sufficient that he was a

baptist and a seducer of others, and death was the punishment which was inflicted on such evil-doers by Ferdinand, king of Hungary, and other princes. Policy prevailed. The council of Regensburg would no longer resist the court of Munich, and Würzelburger was condemned, led to the place of execution, and there poured out his life's blood for a testimony to the truth of God, and the gospel of our Lord and Saviour Jesus Christ, in the month of June, 1528.][n]

[20.] SIX PERSONS AT BASLE,—A.D. 1529.

In the year 1529, nine of those who according to the command of Christ had been baptized,[o] were, by them of Basle, apprehended; of whom (so they write) six were driven into exile.[p]

They further write, that at Homburg, a castle in the government of Basle,[q] some of the principal dippers, (that is, baptists,[r]) were seized by a certain Bartholomew Sinkin, who was baillie there; but what finally followed thereon, the chronicle does not relate.[s]

[This lack of information is in some measure supplied by

[n] [This narrative is condensed from the account given by Winter in his Geschichte der baiër. Wiedert. pp. 15, 26, 77, and is taken from the royal archives of Munich.]

[o] "Baptized according to the command of Christ," &c., says the writer.

[p] After many disputations, three of the nine fell away; the six who remained steadfast, were banished. [Bullinger's Oorspronk der Wederdoopers, fol. 12. b. edit. 1580. Twisck. Chron. ii. 1025. Gastius, de Anab. Exordio, p. 143.]

[q] [It was the original residence of the counts of Homburg, who sold their estates to the city of Basle in 1464. It gave its name to the valley which forms one of the country districts of Basle.]

[r] [De voornaemste Doopers: verstaet Doopsgesinde.]

[s] Compare this with the note in the preface to the Offerbook of the baptists, year 1615, letter Y, 2nd page, &c. [Martelaers Spiegel, Haarlem ed. p. 53, pref.]

Gastius. He tells us, that among the prisoners, who were chained, was a maiden of the name of Hudel, of great beauty, seventeen years of age, and much loved by her friends. All of them were immersed in a stream by the guard three times in one day, because they despised the oath tendered to them. Although tortured they could not be constrained to leave the country, nor to renounce their opinions, often quoting the words of the psalmist, *Thou shalt dwell in the land.* One of them, when about to be drowned by the executioner in the mountain torrent which crossed the meadow, addressed the minister of the church who had been for many years his friend. He exhorted him to give up his ecclesiastical benefice, for never, until then, could he sincerely preach the gospel. The prisoner was precipitated into the abyss of waters, from the trunk of the tree on which he sat bound, while the words were issuing from his mouth. The rest, shivering with cold from the immersions they had undergone, and with chattering teeth, were led away, encouraging the sad and pallid Hudel by the consideration that God, and the angelic choir, and holy men, had been witnesses of their trial: that in thus suffering they displayed their adherence to Christ, and would receive the like reward with the apostles of their innocence and faith. "To-day," said they, "we have testified that our baptism and doctrine is from Christ."

The spirit of our author may be gathered from his closing remark, "They deceived many with this craftiness, and persuaded the magistrate to treat them with kindness, though they disturbed and confounded all things. Whatever passes from their lips is an impudent lie, and their hypocrisy shall appear in the day of judgment." Thus they entered into the blessing pronounced by our Lord; *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*[t] Matt. v. 11.

[t] [Gastius, de Anab. Exordio. pp. 210—214.]

HANS LANGMANTEL, WITH HIS SERVANT MAN AND MAID,—A.D. 1529.

Hans Langmantel,[u] a rich citizen of high descent, with his man servant and maid, on the reformation of the church in Germany received the truth of the gospel. Being moved with zeal, they embraced the truth, forsook
Mark xvi.16. their sinful life, and were baptized on their faith in Christ Jesus for the remission and forgiveness of their sins. On this account they were all three apprehended. After suffering many temptations and torments, they were finally put to death for their faith, which they steadfastly confessed. Hans Langmantel and his man servant, were beheaded with the sword; but the maid servant was drowned.

While they still lay in the hard prison, they sent to their brethren the following thanksgiving and prayer to God, which in the prison they offered up; thereby to comfort and exhort them, and likewise as a memorial, about the year 1529:—

Matt. vi. 9. "O God, Father of heaven, come in the power of thy Holy Spirit, to gladden our souls, our hearts, and minds. Give us all three a courageous spirit, that (being in this

[u] [By Ottius and Scultetus, his name is given as Langermantel. He was of a patrician family, and in the year 1527, was banished from Augsburg, by the senate, to his own manor house, called Leutershof. His exile appears to have been owing to a pamphlet of thirty-six pages, that he published anonymously early in that year, and which was deemed of sufficient importance to demand a reply from the Lutheran ministers of the city, which appeared on the 6th of September. The reply was written by Urbanus Regius. The title of Langermantel's piece is, Ein Göttlich vnnd gründtlich offenbarung: von den warhafftigen widerteuffern: mit Göttlicher warhait angezaigt. 1527. The place of martyrdom was Wishorn. Ottius, pp. 44, 50. Scultetus Annalium Decas Sec. p. 85. Meshovius, p. 64.

anguish,) we may strive and overcome. Hold us with thy right hand; for thou art our strength. In the conflict fight thou for us, and regard us in our distress; that we may be steadfast in the strife, nor draw back when the conflict shall be the most severe. Therefore, O Lord, keep watch over us, and preserve us in this heavy trial, now that the ungodly rise up against thy word, and seek to drive us from it. O God, have us in thy keeping, that we may not flee away and forsake thy word. Let us also confide in the faithfulness which thou hast exercised and showed towards us, through Jesus Christ thy Son. And that we may at all times diligently observe the same, send us thy Holy Spirit, and kindle in us the flame of thy divine love. O thou who hast taught and set the same before us, lead us that we may exercise ourselves therein, and keep and practise it as thy dear children. Let this gift come into our hearts, and even as we are called, may we frame our lives according to thy truth, maintain peace and unity, and love each other in the truth from a pure heart.

Rev. ii. 7.

Ex. xiv. 14.

"To this end, O God, let the light of thy divine brightness illuminate us, that we may walk therein. Preserve us, O Lord, as thy dear children. Let us not be blinded by the horrible darkness of this world, which has most treacherously gained the upper hand, and will be followed by death. But thou, our Father, lovest equity. In thee is no darkness; but the world is hardened thereby. Thou art that everlasting light which pierces through the darkness, that we may no longer be children of the night, but of the day. Watch then over us by thy Holy Spirit, and teach us to proceed in this light, with delight and joy, according to thy divine nature.

Matt. vi. 9.

1 John i. 5.

1 Thess. v 5.

"O God! yet once more we pray unto thee. Send us thy Holy Spirit. Endue us with his might. Renew our hearts, and make us strong in thyself, that we, in thy obedience, may obediently hear thee, and praise thy name.

If this world rise up and oppose thy word, so that our souls groan before thee, through the grievous sufferings by
[21.] which they seek to rend us from thee; then grant us, O Lord, to see thy salvation, and help us to obtain the victory.

"Grant, Lord, that we defile not ourselves by any sin or crime. Take from our flesh that fear by which men seek to draw us away from thee, and in this work support us, that whenever our death shall be required, we may not waver in the strife; but with the godly may meet thee, and in the true beauteous wedding garment come to the wedding, which is prepared for thy Son, when he shall receive his bride with everlasting joy and satisfaction. Lord, wilt thou stand by us in all our anguish and distress, and in the pains of death! Give us the bread of heaven. Send us thy comforter: for God is the comforter of the
Isa. xl. 29. miserable. He makes the poor rich, and strengthens the weak; he can reanimate the weary, and to the weak give strength; that to thee they may repair. Through thee they overcome who have now given themselves to the combat, to contend for the truth. Through Christ thy Son, help us to keep the field; yea, on this earth through him alone. Be thou alone our helper. Defend us with thy sword, that we may together, as thy champions, obtain the crown, and be with thee for ever. Amen."

JURIAEN BLAEUWROK AND HANS VAN DER REVE,—A.D. 1529.

About this time, in the year 1529, Juriaen of the house of Jacob, named Blaeuwrok,[v] after that he had spread

[v] [So called from a blue cloak which formed his ordinary dress. Dissatisfied with popery and enlightened by the word of God, he sought an interview with Zuingle. The reformer not satisfying his inquiries, he turned to Grebel and Mantz, and after much prayer wa

and proclaimed the truth, for about two or three years, in Switzerland, and particularly in the earldom of the Tyrol, whither he had travelled, in order that by the exercise of his talent in the work, being actuated by zeal for the house of God, he might be a means of salvation, was with his companions apprehended at Gusodaum, condemned for his faith, and not far from Klausen burned alive with fire:— Matt. xxv. 15. Ps. lxix. 9. John ii. 17.

For these articles, viz.

That he had abandoned the office and station of a priest, which he had before held under the papacy; that he did not approve of infant baptism, and taught the people a new baptism; also that he did not approve of the mass; likewise that he did not hold with confession to the priest, as was ordained; and that the mother of Christ should not be invoked, or prayed unto. For these things he was tried, and as a valiant champion of the faith by which he was animated, resigned for it both person and life. At the place of execution he spoke earnestly to the people, and directed them to the scriptures. [He joyfully endured the torture of the iron pincers; and when placed in the fire exhorted those who witnessed his victorious agony, that if they should be called to the like sufferings, they would from his example gather courage and constancy; 2 Cor. x. 4.

baptized (by pouring) by Grebel. He then baptized the other two. Early in 1525 he was thrown into prison in Grüningen, but took part in the disputation held in Zurich on the 6th of November. In 1526 he was still a prisoner in Zurich, fed on bread and water, and his bed formed of straw. On the same day on which Mantz was drowned, he was scourged with rods through the city to the lower gate; but again imprisoned because he refused to swear that he would never return to the city. The promise was afterwards given, and he was released. In 1527 and 1529, he was engaged in the disputations at Basle with Oecolampadius. Banished from that city, he went into the Tyrol, where he laid down his life, in the autumn of 1529. Het beginsel, &c., p. 4. Bullinger's Ref. Ges. vol. i. p. 382. Ottius, pp. 30, 31, 41. Zuinglii Op. Omnia, vii. 417. Starck, pp. 183, 195, 202. See ante p. 16. Meshovius, p. 54. In a subsequent page it will be seen that several of the converts made by Bleauwrok in his missionary tours were called to suffer martydom.]

for the sufferings of this present time are not to be compared with celestial glory. Having thus spoken he breathed out his life on the funeral pyre.][w]

The love of the truth having been awakened and become ardent among the people, and with it a zeal for God, many were put to death in the earldom of the Tyrol for their testimony to the truth; especially in the following places: in the jurisdiction of Gusodein, at Klausen, Brixen, Sterzing, Botzen, Neumarkt, Katren, [Kaltern?] Terlan, in Kuntersweg: likewise in Innthal, at Imst, at Petersburg, at Stein, in Sprukhal, Schwatz, Rattenberg, Kufstein and Katsbühel. In these places a great multitude of the faithful steadfastly witnessed to the truth with their blood; by fire, water, and sword. Thus the people of God, and heavy persecutions also, daily increased.

One of their leaders and teachers in the earldom of the Tyrol, was Jacob Hutter, who, with all his people, not long after, united themselves with the church which was collected in Moravia.[x] Although these people, under Jacob Hutter, left the earldom with him, and came to Moravia, partly urged and forced thereto by great persecution, the tyranny in the Tyrol daily and violently increased, so that the godly had little place. Many of them were seized, and in various ways, for the faith, were put to death. The priests vehemently and furiously

[w] [Epideigma, sive Specimen Hist. Anab. p. 50.]

[x] [Meshovius, in his fourth book, enters fully on this migration, its history and character. His statements must, however, be received with great caution and discrimination. He does not possess the virtue of impartiality, nor as a catholic can he write without prejudice. Hutter was at last apprehended at Klausen in the Tyrol, and by the command of king Ferdinand sent to Innsbruck. Although subjected to severe tortures, and to the arguments of the priests, he remained unshaken, and was burnt alive without the city. See also Ottius, pp. 75—78. Fischer's Erhebliche Ursachen &c. pp. 41—51. Scultetus Annalium Dec. Prima. pp. 267, 268, Starck. p. 207.]

proclaimed from their pulpits, that they should be carefully sought out, and exterminated by fire and sword. Repeatedly also was much money offered and promised to those who should inform against them; by which means they were now and then discovered. They were sought for in every way; in woods and houses, where they were supposed to be: in every place: in enclosed gardens, which if not opened on command were broken open and searched. There was one son of Judas, named Der Prabeiger, who used a crafty stratagem, thinking to obtain much. He went to the magistrate and betrayed them, and brought with him the sergeants, and Pilate's band with swords, spears, and staves; and like Judas the traitor, went before them. Many were taken, and others scattered and chased. Matt. xxvi. 4.

Not long after, when they were again collected together, another Iscariot discovered himself, named George Frueder. He went to the priests, saying, if they would give him a reward, he would go, and none of the brethren should be able to conceal themselves from him. The priests (the generation of the pharisees and scribes) gave him money and a large reward; therewith likewise a letter. This crafty fellow then went forth, concealed himself in an angel's form, and in a deceptive manner went here and there to those whom he thought knew anything concerning them. He inquired every where in Pusterthal where the brethren were, and how he might find them, and be directed to them. With many tears did the crafty fellow desire it, pretending that he could have no rest till he should be among them. They were thus so deceived that at last he got amongst them. He appeared very [22.] sorrowful before them, humble and kind: as one seeking repentance, and desirous of reformation. After this, he very hastily said, "My brethren, grant me this favour: wait a little, and I will go home and fetch my wife and child."

The minister feeling strong suspicions, said to him, "If you are false in heart, and intend evil, God will assuredly find you out, and you will speedily bring his judgments upon yourself." But he said, "Oh no! God preserve me from that; come to my house with me." He then went away to the judges, magistrates, and priests, who came with power, with swords and staves, and took the brethren and sisters prisoners.

Other traitors, like the above, also showed themselves, particularly one named Peter Lantz; and another called Der Pranger. Some went round by night with much subtlety, and with similar deceit, and came to the places and houses in which they expected to find the brethren. God however gave them their merited reward, so that they might well have wished that they had never been born.

With the above named Juriaen Blaeuwrok, there was a certain Hans van der Reve. Both were of those that earnestly received the truth of the holy gospel, and helped to strengthen and edify the Christian community, in the time when, by the papacy and others who were in error, the truth had long been obscured. After they had a long season faithfully fulfilled their office, and instructed and edified many, employing their talent with interest and profit, they were at last, by Cain-like hatred and envy, apprehended and burnt at Klausen in Etzland,[y] in the year of our Lord 1529.

Matt. xxv. 15.

And to show that in all these trials they rejoiced in God, and sought the comfort and confirmation of their brethren, they left them the following, as a memorial: —

Ps. cxlvi. 2. "O Lord God! thee will I praise from henceforth to my departure, because thou hast given me the faith, by which

y [Klausen is situated on the Eisach, squeezed in between the mountain and the river, which a little below Botzen joins the Etsch, or Adige, from which the region takes its name.]

I have learned to know thee. Thou sendest thy divine word to me, which, by pure grace, I can experience and understand. From thee, O God, have I received this, as thou knowest. I confidently trust that it shall not return unto thee void. O Lord, wilt thou for that purpose strengthen my soul! Because I know thy will, therefore with my heart I rejoice. When I felt the heavy burden of my sins, which sorely oppressed me, had not thou, O God, come to me with the word of thy divine mercy, I had remained under it, and suffered everlasting pain. Therefore will I now greatly exalt and praise eternally thy glorious name, because thou showest thyself at all times to be a compassionate and loving Father. Oh! cast me not away, but receive me as thy child. Therefore I cry unto thee: help me, O Father, that I may be thy child and heir! O Lord, strengthen my faith! else my building, if thy help be not granted, will speedily fall. Forget me not, O Lord, but be always with me. Let thy Holy Spirit protect and teach me, that, in all my sufferings, I may ever receive comfort from thee; that valiantly fighting in this conflict, I may obtain the victory. The enemy joins battle with me in the field in which I now lie; and would willingly drive me from it. O Lord, give thou me the victory. He pressed upon me with sharp weapons, so that all my members trembled at his false doctrines and their violence. But thou, Lord, hadst pity on me, and helpedst me thy son, a poor mortal, with thy grace and powerful hand, and madest me victorious. O God, how speedily didst thou hear me; thou camest presently with thine aid, and causedst mine enemies to flee. Therefore, will I from my heart sing to the honour of thy name, and ever spread abroad the mercy thou hast shown me.

Isaiah ix. 8.

Isaiah lv. 11.

Ps. xxxviii. 4.

Acts. x. 32.

Luke xvii. 5.

1 Cor. ix. 25, 26, 27.

"I now implore thee, O Father, for all thy children, that thou wilt perpetually preserve us together from all the

enemies of our souls. I place no confidence in the flesh,
1 Pet. i. 24. Ps. cxix. 92. Jer. xv. 16. which decays and cannot endure; but in thy word will I firmly trust. Be this my consolation: on it I rely. This shall bring me out of all my distresses to everlasting rest. The last hour to which we must come is now at hand. Gracious Lord! help us to bear the cross to the place of execution; and turn to us, with all thy grace, that we may
Luke xxiii. 46. commend our spirit into thy hand. I heartily beseech thee, O Lord, for all our enemies, how many soever they
Acts vii. 60. may be; lay not their sins to their charge. According to thy will, be this implored of thee. And thus will we, (I, Juriaen Blaeuwrok, and Hans van der Reve) depart in peace. The good God will lead us through mercy to his eternal kingdom, as we firmly trust he will do, and perfect his holy work in us, and give us strength to the end. Amen."

This evidently came to pass, when these two so steadfastly and boldly died, and were burned for the truth.

Here follows another consolatory exhortation, which Juriaen Blaeuwrok left to posterity.

Psalm vii. 11. "God executes a righteous judgment, which no man can annul, and will condemn them that do not his will. But
Rom. ii. 5. thou, O Lord, art good, and lettest thyself be graciously found of men. And all those who diligently seek to do
[23] thy will, thou receivest as thy children. We justly praise and thank thee, through Jesus Christ, for all thy benefits and goodness; and pray thee to preserve and guard us from sin. The sinner draws down a heavy doom upon himself, of which hereafter he will repent; for although God faithfully warns him, yet nevertheless he will not
Matt. xvi. 27. forsake his sinful life. But when the Lord in his glory comes to judgment, then will the sinner mourn: for there no excuses shall avail. He now permits his divine word to be proclaimed, and instructs men that they should turn

from their sinful lives, believe in Christ, on that belief be baptized, and be obedient to the gospel. Wherefore, ye children of men, forsake your sins, and remain no longer hardened, unhealed, ungodly, or blind, now that you may find the physician who can heal all diseases, and receive his aid without reward. Alas! how dreadful will it be with the sinner, who now refuses his help and counsel, when he shall be sent from God into endless pain, where he must for ever remain and suffer. But thou, O Lord, art a righteous God. Thou wilt deceive none. But thou wilt preserve them who sincerely love thee from the second death. Thou, O Lord, art a strong God, who wilt thrust into hell (which has now opened its mouth) all the ungodly, and them who hate and afflict thy children. But thy compassion is great towards those who repent; and thou, through Jesus Christ, forgivest them their sins. This is God's claim, that the whole human race fear and love him, follow his Son Jesus Christ, and observe his divine instructions. But if when the sinner is admonished to love God, he shows that he holds it in contempt, it will cost him dear, for God suffers not himself to be deceived by appearances. Antichrist threatens, with sharp severity and reproach, them that fear God. We therefore pray thee, O God, strengthen thy weak vessels. But we know that if we with patience endure all this for thy name's sake, thou in thy faithfulness wilt not forsake us, but renew and strengthen us daily, that we may abide in thy narrow way. We cry through Christ to thee, for the sake of his bitter sufferings, wherein we recognize faithfulness and love; this is our comfort in our pilgrimage. Thou wilt not from this time forth even to the end forsake us thy children; but continually stretch forth to us thy fatherly hand, that we may complete our course. For when our course is run, the crown is prepared by him[z] who hung

Matt. ix. 12.

Matt. xxv. 46.

Matt. x. 28. and v. 24.

Matt. vii. 14.

Isaiah liii.

[z] [Jongeling, in the Dutch. In medio eorum erat *juvenis* statura celsus—et singulis eorum capitibus imponebat coronas. Vulgate, 4 Esdras ii. 43.]

upon the cross for us, where he for our sakes endured great and heavy sufferings. Grant, O Lord, that we being thankful, may behold thy Father with joy.

2 Esdras ii. 43.

"O Father! thou hast of thy grace chosen us, and art not ashamed to employ us in thy work; grant that at even we may receive our wages with joy. Prepare us through Christ thy Son for the heavenly supper; adorn us with thy Holy Spirit. At that supper we shall be served by thy Son, our Saviour. Oh! how blessed are they who are called to the supper, and who unto the end cleave to Christ through all their sorrows! even as he immovably endured the cross for us. This happens to all his followers on earth. But crowns shall he [Jongeling] place on the heads of all those who keep their wedding garments undefiled to the end. But the man who is not clothed with this garment, shall, when the king comes to view the guests, be spoken to with severity, and be cast, bound hand and foot, into outer darkness. O Lord! give us so to walk in unfeigned love, that on our arrival the door may not be found shut, as it was to the foolish virgins, who had no oil in their lamps, and who cried, 'Lord, open to us;' but might not enter. May we awake unto salvation with the five wise virgins, and with them go in, to the glorious wedding feast of heavenly and everlasting joy, when the king, with the trumpet's sound, shall call and gather together his chosen ones. Therefore, O Zion, thou holy church of God, consider what thou hast received; hold that fast to the end, and keep thyself pure and undefiled from sin: so shalt thou through grace receive the everlasting crown."

Matt.xx.1,8.

Luke xii. 37.

Rev. xix. 9.

Matt. xxvii. 34.

Matt. xxii. 11—13.

Matt. xxv. 11.

1 Cor. ix. 25. 2 Tim. iv. 8.

VIGLIG PLAITNER.—A.D. 1529.

In the year 1529, brother Viglig Plaitner, a servant of Jesus Christ, after displaying great steadfastness, was condemned at Scharding in Bavaria,[a] for his faith, and for divine truth. He would turn neither to the right hand nor to the left, and loved not his life even to death; but gave himself up thereto for Christ's sake, that, in the supernal city of the righteous, he might receive it again for ever with all the saints.

Matt. xxiv. 13.

John xii. 25.

2 Pet. iii. 13.

LODOVICUS, AND TWO OTHERS.—A.D. 1529.

In this year, 1529, another brother, named Lodovicus,[b] being a servant of Jesus Christ, and a learned man, skilled in the Hebrew, Greek, and Latin languages, and well versed in the holy scriptures, was also, after long imprison- [24] ment at Constance, on the lake of Constance, adjudged, with two others, to die by the sword. In taking leave he delivered many beautiful discourses, so that many were astonished and moved with him to weep.

[The following letter from John Zwick, an eyewitness, to Ambrose Blaurer, details more at length the last hours of Louis Hetzer:—

"Almighty God be with you all, Amen. Dear Master Ambrose, know that on the 4th of February, Hetzer was executed with the sword. I have much to write you concerning it, if I had but time. On the 3rd February

[a] [See Winter's Gesch. der baierischen Wiedert. pp. 34, 35.]

[b] Lodovicus was from the Waldensian church. We have elsewhere shown that by his faith he was useful to others. See the author's note to the following article, &c.

[This martyr is known better by the name Louis Hetzer. See Ottius, p. 50.]

he was brought up and received judgment. Many of our good friends were with him on the same day, and remained with him through the night, till the morning of the day on which he was beheaded. Among them in particular was your brother Thomas, with whom he had much discourse. He conducted himself well and with propriety; God be praised on his behalf. He had, however, not the least desire to dispute. The assistant once asked him concerning Christ, to which he gave a short answer. I also once asked him, whether he did not believe that we had forgiveness of sins through the blood of Christ? To this he gave the strange reply, What was the blood of Christ? and entreated us to be brief. This we did, so that he contended very little indeed with us, nor we with him. I observed to him that he had something else to do. Besides, God indeed tried him with many temptations of his sin; therefore I conversed as little as possible with him. He was, however, very cheerful, as cheerful as a man can be who knows that he must soon die. Sixtus was also with him, and John of Ulm, and Matthew, and some others. The room was full of people, who sang psalms the whole night through; for he himself sought as much as possible thereby to overcome some of his temptations. Hard, hard conflicts did he have concerning Reglingler, and afterwards also on account of Appelen. He was not, however, in the least fantastical, like many baptists. He addressed us all as his dear brethren. In the morning he constrained us all to pray with him: the room was very full indeed. He then prayed to God with a seriousness such as I have never seen or heard. After that he gave an exhortation to us preachers, and mingled with it a few words on infant baptism, that we should not enforce it, as if we must whether or no baptize the children; but suffer it to be quite free. He spake also very briefly and in a very desultory manner on some other points; but after such a sort

that no one could reprove him. Would to God that we had in print what he said to us! Oh! it is very well to dispute of many things when we have not much else to do; but when death draws near, then all disputing is at end. Therefore he also said: "With God's help, the longer he had lived the more quiet he would have been." When led forth before the council house, he gave an exhortation to the council, and said, that they should execute their office with fidelity: in particular, they should not leave the prisoners so comfortless. At the Upper Market he also gave an excellent exhortation, how that Constance ought not to have God's word in the mouth only, but exhibit it in the life. Therewith he offered up a fervent prayer, so that many of the people wept with him; and throughout the whole of his progress he was cheerful and unappalled. At the ring he entreated all to pray with him. Every one kneeled down, while with clear voice and a fearless heart, he recited the 25th Psalm, "Unto thee, O Lord, do I lift up my soul, &c.," every one repeating it after him with great solemnity and with tears. After this he said the Lord's prayer, concluding his supplication with, 'through Jesus Christ, the Saviour of the world by his blood.' The headsman now approached him, and as he was prepared, he stood upright and said, 'O my God, how shall it go with me!' One replied, 'God will not forsake thee.' He answered, 'The flesh indeed is weak.' But he soon said, 'Well, it is the will of God.' He knelt boldly down, and took it courageously until he was executed. In short, he suffered with greater propriety than I had given him credit for. Item, they who knew not that he was a heretic and a baptist could have observed nothing in him. Item, a more glorious and manful death was never seen in Constance. Very many of the opposite party who were present, thought that he would have said something on account of our doctrine and against the preachers: but not

a word. We were all with him to his end; and may the Almighty, the eternal God, grant to me and to the servants of his word the like mercy, in the day when he shall call us home. Amen. February 6th, 1529. I am thine, John Zwick."[c]

Thomas Blaurer describes the last moments of Hetzer in the following manner: —

"At the place of execution he thus addressed the bystanders: 'If I during my life have injured any one of you, forgive me. I am a man, and have, alas! more often than is right, fallen; often, when I contended for the victory, I was weak enough to yield to the temptation. I, a penitent sinner, have repented of this. In my wanderings through life I have often in great bitterness of spirit earnestly besought of God; yea, I have said before him, if he be not weak or powerless, that he would curb so weak and reprobate a man. Well I know that I am unworthy of life. I am undeserving of his mercy. Too much have I offended thy majesty, O my God. Thou couldest not degrade thyself by rescuing me who continually plunged yet lower. Nevertheless, I thank thee that thou hast spared my life, that by these my last words I may be the deliverer of many, very many immortal souls.' As he thus spake he looked towards heaven with beaming eyes. But the people were touched, and filled with compassion, and wept. No one has with so much charity, so courageously, or so gloriously laid down his life for anabaptism, as Hetzer. He was like one who spake with God and died."[d]

[c] [Museum Helveticum, tom. vi. pp. 113—115.]

[d] [Hast, Gesch. der Wiedertäuffer, p. 223. An attempt has been made to destroy the value of his dying testimony to divine truth, by the assertion that he died not for his faith but for the crime of adultery, having intermarried with no less than thirteen, some say twenty-four wives. The monstrous and incredible nature of the charge would be its sufficient refutation, even were counter evidence entirely wanting. No such charge, however, was made against him either during his life time, or at the trial previous to his death. "He was condemned," says the Chronicle of the

Hetzer, although a baptist, does not appear to have been fully identified with the baptists till the close of his life. In 1523 he published a small treatise against the worship of images, which led to their destruction in the canton of Zurich. To his pen we are also indebted for the report of the second discussion, between the reformers of Zurich and the catholics, which is found in the collected works of Zuingle.[e] He was likewise the translator of several of the productions of Oecolampadius into German: but his most able and important work, was the translation from the Hebrew of the Old Testament prophets, which he published in conjunction with John Denk in 1527. It is said that afterwards he cherished Arian sentiments: but whatever proof existed of this, it was destroyed by Zuingle, who burnt the manuscript supposed to contain them.][f]

JOHN HUT.—A.D. 1529.

In this year, John Hut,[g] a faithful servant of Jesus Christ, was arrested for divine truth at Augsburg in Suabia. He was there thrown into a tower, and after severe

Moravian brethren, "for the sake of divine truth, and nobly bore witness to it by his blood." The contemporary narrations given above fully corroborate this statement. From 1523 till late in the year 1526, we find him in intimate correspondence with, and enjoying the friendship of Zuingle and Oecolampadius, and for many months during that period he was an inmate of their families. And when in 1527 he again began publicly to preach baptist sentiments, there is not in the letters of Capito to Zuingle, among all the violent language employed concerning him, the least word indicative that he led an immoral life. The odium which fell on the protestant ministers for aiding and urging his death, (he was imprisoned at the instigation of Urbanus Regius) sufficiently accounts for their subsequent endeavours to damage his pure fame. See Zuinglii Opera Omnia, tom. vii. and viii. passim; but especially pp. 420, 422, 451, 456, and pp. 75, 82. Luther's Werke, ix. 1149, xxii. 1792. Meshovius, p. 74. Winter, pp. 57—62. Starck, p. 205. Ottius, p. 50.]

[e] [Zuinglii Om. Opera i. 459.]

[f] [Seb. Frank, Chronica, lib. iii. fol. 100. Trechsel, Die Prot. Antitrin, i. 13, and seq.]

[g] This Johannes Hut, and the above named Lodovicus, were descended from the ancient Waldenses. See Bapt. Hist. Jacobi Mehrningi, vol. ii. p. 748, &c.

examinations and tortures, was at last left lying to all appearance dead. But, on going away, they left a light in the prison near the straw, which took fire. On their return to the tower, they found him lying dead. They then placed his body on a seat in a cart, and brought it into court, where it was condemned to be burned.[h]

His son Philip Hut was united to the church at Heim, and there fell asleep in the Lord.

This John Hut composed the thanksgiving that we sing at the supper, or remembrance of the Lord; besides composing one or two other hymns.[i]

WOLFGANG BRAND-HUEBER, HANS NIDERMAIR, WITH ABOUT SEVENTY OTHERS.—A.D. 1529.

In the year 1529, brother Wolfgang Brand-Hueber of Passau, likewise Hans Nidermair, both ministers of the word and of the gospel of Christ, with many pious persons, were apprehended for divine truth at Lintz, in the country on the Enns.[j] They were condemned to death by fire, water, and sword, and straightway executed with about seventy other persons.

Among these was also seized at Gmunden,[k] on St. Andrew's eve, in the year 1529, Peter Nederman of Hiersberge; and notwithstanding he was tried by the greatest terrors of death in every form, yet he remained

Rev. ii. 10. Matt. x. 22.

[h] [The body was conveyed, the storm bell the while pouring forth its fearful sounds, to the outside of the town, and burnt at the foot of the gallows. Winter, p. 34. Previous to his death, Hut and his companions had a discussion, before the council, with four protestant clergymen, Regius, Frosch, Agricola, and Keller. The baptist teachers, with Hut, were thrown into prison. The rest were beaten with rods and banished. Wills' Beyträge p. 85.]

[i] [Bullinger, Oorspronk der Wederd. lib. ii. cap. vi. Spanheim De Origine, &c. Anab. 21.]

[j] [The river Enns falls into the Danube near a town of the same name, about fifteen miles eastward of Lintz, on the road to Vienna.]

[k] [A small town to the south of Lintz.]

faithful and steadfast. At last, through the providence of God, he was liberated, after he had lain in prison upwards of three years.

As to the said Wolfgang Brand-Hueber, there are still writings in the church, [which show] how faithfully he taught the Christian community; likewise, that obedience and submission should be rendered to magistrates, in all things not contrary to God. He held fast the true baptism of Christ, and the supper of the Lord; rejecting the baptism of infants, the sacraments, and other anti-christian abominations, as his writings (still extant) sufficiently declare.

CARIUS PRADER, WITH SOME OTHER PERSONS.

A.D. 1529.

About this time, Carius Prader, a servant of the church of God in Saltzburg, with some others, were shut up in a house and burned altogether. A hymn still remains in the church composed by this Carius Prader.[l]

SEVEN BRETHREN.—A.D. 1529.

These seven brethren were executed together by the sword, at Gmünd in Suabia,[m] on the same day, for the cause of evangelic truth. They steadfastly sealed with their blood their testimony to the name of Christ, in 1529. The history of it is as follows: —

"I must not omit to make known to my brethren, that which has befallen us here in Germany, as indeed is well known to many: how that the world rages and raves against true believers, and deprives them of property and

[l] [See before p. 57.]

[m] [In the present kingdom of Würtemburg, about thirty-four miles from Stuttgart.]

life. For God, in his mercy, having looked down upon the children of men, has given them in the midst of their darkness his pure word for a light, that we, believing therein, should avoid all wickedness and sin. Many acknowledged this word to be the truth. They received it with the mouth, and took the name of Christians, but continued nevertheless their sinful lives, thinking the bare name and a mere appearance to be sufficient.[n] It pleased the Lord afterwards, that his word should work powerfully
Isaiah lv. 11. in some; so that, as was said by the prophet Isaiah, it prospered in the thing whereto he had sent it, and returned not to him void, but led many into the right way. They who thus sought to live faithfully were hated, and had to bear reproach from others as anabaptists,[o] just as if they had fallen from God, and were turned to Belial. But in truth they neither sought nor desired aught else than with
1 Cor. vii. 19. sincerity, and by the help of God, to keep his commandments with all their power. Nevertheless men proceeded shamefully to reproach them as anabaptists. This every one of them heartily forgave. They assisted their neigh-

[n] [The erudite professor of history and poetry, Henry Loriti Glareanus, was wont to express his opinion of the reformed generally, by the verse, Os Evangelium, cor Dæmon, spiritus inguen. A Zurich protestant who visited him at Freiburg, he received with these words, "Thou art also one of those who carry the gospel in their mouths, but the devil in their hearts." In 1553 he wrote to a friend: "Luxury every where prevails in these regions. The fear of God is well nigh extinct throughout Germany. The word of God is on their lips indeed, but Satan is in their hearts." Glareanus was allied with Zuingle in the early years of the reformation, and was in frequent correspondence with that reformer; but finally adhered to the old religion. From the emperor Maximilian he received a laurel crown. As a writer on music he has acquired just celebrity. Dollinger's Reformation, i. 186. Zuinglii Opera, tom. vii.]

[o] ["If any one will speak for God, for a Christian life, against the ungodliness of the times, he must be regarded as a most wicked anabaptist, and many think they cannot otherwise escape this brand than by frequent revellings. For to this pass has your evangelic freedom brought the world, that every one earnestly striving to reform their lives, who will not wallow with the drunken swine, that is, live unchastely, must be an anabaptist." Wicelius; quoted in Dollinger's Reformation, i. 65.]

bours: they lent to them, and were bound for them, Matt. v. 42.
without reaping any advantage therefrom. They prayed
for their persecutors and enemies, as was truly seen at the Matt. v. 44.
time of their decease.[p]

"Their faith appeared most evidently in the year 1529 in the town of Gmünd, when the enemy used many devices to intimidate some of them, but without success. A servant boy, only fourteen years old, had been there apprehended; this youth was cast into the tower, where [25] he lay for nearly a year in severe confinement. He suffered many hardships, but always remained unmoved, however frequently they came to him to urge him to renounce his faith. With him six other brethren, pious men, were arrested, and placed in the tower for their lives. There they thanked and praised God together, were a Acts xvi. 25. comfort to each other, and God supported them by his grace, so that they remained faithful to the truth, and suffered not themselves to be moved by any threatenings, or terrors. As now the time drew near for them to depart out of this world, the sentence of death was read to them, and they were asked if they would renounce their faith? If so, they might return home unmolested to their wives and children. The prisoners bowed to their enemies, and answered, saying: "We have resigned our wives and children to God: he can preserve them. Cease therefore from such words, for we are willing and ready to die."

"A ring was now made, as is usual at executions by the sword. As the young servant boy was standing in the ring, waiting to be beheaded, a count came riding up to him on horseback, and spake to him, and said: "My dear

[p] [Erasmus, writing this year to the Archbishop of Toulouse, says, "The anabaptists, although they every where abound in great numbers, have nowhere obtained the churches for their use. *They are to be commended above all others for the innocence of their lives*; but are oppressed by the other sects, as well as by the orthodox," (catholics). Epistolæ, col. 852.]

child, if you will give up these errors I will maintain you, and have you always with me."

John xii. 25. "To which the youth replied: "Were I to love my life, and forsake my God, in order to escape this cross, it would serve me little. Your treasures can profit neither of us; I look for better in heaven." Thus undauntedly did the youth answer; he said further: "I expect the kingdom of my Father. He hath chosen me. He can make all things work together for the best; therefore forbear such entreaties. To him who has at all times cared for and supported me, I desire to show my obedience even in this my last tribulation. To him from our inmost hearts will we cry as the hour approaches, that we may with comfort leave this world. If we turn not from

2 Tim. iv. 8. him, he will give unto us the crown of everlasting glory." Upon this there arose a great tumult, the clashing of spears and weapons, among the people, each one speaking of the affair as he understood it. Thus did these pious heroes die by the sword, and as the faithful witnesses of Jesus Christ become a sacrifice to the Lord. Anno 1529."

While these seven brethren were in prison, they drew up among them (each one expressing his own thoughts) the following paper, and sent the same to their brethren:—

Ps. cxxx. 1. The first wrote the following prayer: "Out of the depths of my soul, I cry unto thee, O God. Deign to hear my cry. Oh, send thy Holy Spirit, even as thou, O Christ, hast not hitherto taken him from me; but kindly bestowed him upon me. We yield ourselves to that which

[26.] thou hast commanded, but the heathen seek to slay us."

Matt. xxvi. 41. The second prayed: "The flesh is weak, O Lord, that thou knowest well; it fears a little pain. Fill us now with thy Holy Spirit; this we entreat from the bottom of

Matt. x. 22. our hearts, that we may remain stedfast unto the end, and with firm mind and courage endure the suffering that is now approaching, and fear neither pain nor smart."

The third prayed: "The spirit is ready and willing, desirous to suffer. O Lord! wilt thou hear our prayers through Jesus Christ thy Son. We beseech thee, likewise, for our enemies, who alas! are so ignorant that they know not what they do, and think not upon thine anger." Matt. x. 28. John xv. 16. Matt. v. 44. Luke xxiii. 33.

The fourth prayed: "We pray thee, O Father and gracious Lord, through Christ thy Son, increase thy flock, that little band. Enkindle in them thy divine light: in us also, that our souls may be glad; for this, we from our hearts hunger and thirst." Matt. vi. 9. Luke xii. 32. 2 Cor. iii. 18. Matt. v. 6.

The fifth prayed: "Thou hast, O God, received us in mercy, and made us thy servants. Thy service have we (according to our weakness, through thy divine help) willingly fulfilled and accomplished. Preserve us firm now, and from this time forth, by thy word. We desire ever to continue obedient unto thee. Come to our help, and be our comforter." 1 Cor. i. 4.

The sixth prayed: "Thou art, O Lord God, my defender. We desire to cleave close to thee; then pain will not be grievous unto us. Although men take from us our life, thou hast prepared for us eternal life in heaven. Do we here suffer pain and reproach? It will not be in vain."

The seventh said: "Our body, life, soul, and all our members, have we, O God, received from thee; these we will again present a sacrifice to thee, to the honour and praise of thy holy name. Yet is it nothing but dust and ashes. We commend our spirit into thy hands. Amen." Rom. xii. 10. Gen. xviii. 27. Luke xxiii. 46.

ANNEKEN OF FRIBURG.[q]—A.D. 1529.

This Anneken of Friburg was zealous in the fear of the Lord; but as she believed in Christ, and was baptized on Matt xxviii. 19.

[q] [In Switzerland.]

her faith in him, and thus sought to rise again with the Saviour, and to walk in newness of life, the adversary could not endure it. Anneken was therefore exposed to his envy, and accused by his servants, and thrown into confinement. After the many torments which she suffered, and steadfastly endured, she was condemned to death, being first drowned, and then burned with fire. This took place at Friburg, Anno 1529. Being now about to die, she addressed the following prayer to God, and left to all posterity this exhortation:—

Matt. vi. 9. "Eternal, heavenly, and gracious Father, from my inmost heart I call upon thee; let me not turn away from thee; preserve me, O God, in thy truth to the end. Keep my heart and my mouth. Watch over me, that I may never leave thee, through coming sorrow and anguish, nor in any kind of need; keep my mind happy and cheerful in my sufferings.

"Eternal God! my gracious Father! wilt thou direct and teach me, thy poor unworthy child, that I may observe thy ways and footsteps. O Father, it is my heart's desire to press forward in thy strength, through every sorrow, suffering, anguish, and pain, even unto death. Let me persevere therein, O God, that I may not be separated from thy love. Many there are who now
Matt. xx. 23. xxvi. 39. walk in these ways, but the cup of suffering is given them to drink. Men accuse us of false doctrines; they would draw us from Christ our Lord. But to thee, O God, do I lift up my soul, and confide in thee in every misfortune. Let me not be put to shame, lest my enemy exalt himself against me in this world. I now lie here shut up by him; but, O God, I wait for thee from my heart, and with great desire, until thou shalt rise up for us, and deliver thy prisoners. O gracious, heavenly Father! grant us to be
Matt. xxv. 2. ready with the five wise virgins, that we may circumspectly wait for the bridegroom with his heavenly host. O king

of heaven, feed us spiritually with thy heavenly food, which never perishes, but endures to everlasting life: for shouldst thou withdraw from us thy food, all that we do were in vain and lost. But we hope in thee, that through thy grace we shall not miscarry. I no wise doubt the power of God, for his judgments are right. He will Heb. xiii. 6. forsake none who by faith abide steadfast with him, and Matt. vii. 14. seek to walk in the right way.

"O ye Christians! rejoice and be glad always in the Phil. iii. 1. Lord, Christ Jesus, who increases our love and faith in him. God comforts us by his holy word; therein we may firmly trust. I commend myself to God and his church. He will this day be my leader, for the sake of his holy name. O my Father, be it so, through Jesus Christ. Amen."

Hereupon, with a willing mind, she went forth to die, and was drowned as above related.

DANIEL KOPF, WITH TWO BRETHREN AND FOUR SISTERS.—A.D. 1529. [27.]

Daniel Kopf, a servant of the word, was taken prisoner with six others at Grätz in Styria. He, along with two brethren, was condemned to die by the sword; but the four sisters were drowned. They resigned their persons and lives as a testimony to the right way to eternal life in Matt. vii. 14 Christ Jesus. Although the executioner, fire, water, and John xiv. 6. the sword, sought to turn them from it, they were resolved Matt. xx. 23. to abide by it as long as life remained. There are still writings of this Daniel in the church, on baptism and other points, also four spiritual songs which he composed.

FOUR BRETHREN AND FOUR SISTERS.—A. D. 1529.

In the year 1529, four brethren, whose names were, Wolfgang of Moos; Thomas van Imwalt of Aldyn; Jorian Fryk of Würtzberg; and Mankager of Fuessen; and four sisters, Christina Tolingerin of Penon, a widow; Barbara of Thiers; Agatha Kampmain of Bredenberg; and Elizabeth her sister, were taken prisoners at Völls in Etschland,[r] and conducted to the castle, where they died on the sixteenth day of the month of November. Each separately was examined concerning their faith, upon the following articles:—

Brother Wolfgang of Moos confessed, that on the Sunday after the feast of our Lady, a year since, one named Michael, (who afterwards was burned to death at Goffedaum, bearing witness to the truth,) having read and preached the gospel and the word of God, baptized anew myself (Wolfgang), and Marten van Neck and another, all three at the same time, and in obedience to the command of God. He said further, that he approved not of infant baptism, God the Lord had said nothing of it, and Christ had not commanded it. He likewise acknowledged, that he did not believe that Christ was bodily present in the host, after being consecrated by the priests. He said also, that he held no otherwise concerning Fasts, Sunday, and other holidays, than as recorded in the New Testament.

Matt. xxviii. 19.

Matt. xv. 13. Matt. xxviii. 20.

Mark xvi. 19.

Thomas Imwalt of Aldyn, confessed that he had been baptized at Bredenberg, before St. Ulrich's day, by a teacher from Switzerland, whose name was Jurian Blaeuwrok,[s] who had been a priest, and had renounced his priestly office. In like manner, he regarded the mass no otherwise than as a fable, and an institution of men, and

Matt. xxviii. 19.

[r] [The region of the Adige, in the Tyrol.]

[s] [See before, p. 88.]

not as a command of God. Concerning the sacrament, he did not believe that the priests, by their consecration or blessing, can bring our Lord God into the host, or can change it; but he showed them, that men must receive Christ in the word, the bread being but a sign and memorial. With confession, as instituted by the priests, he did not hold; for it is not used according to the command of God. In like manner, concerning our Lady, he would abide by the purpose for which God had chosen her: he believed her to have been a virgin, and the mother of our Redeemer. He was likewise asked, whether if they had become many in number, they would not have undertaken by violence to bring every land or people to their faith? He answered, no; they were not of that judgment, to bring any one to it by force, for God will have a willing and unconstrained heart. He had himself forced no one; but the Lord had brought him to that mind.

Jurian Fryk of Würtzburg,[t] a tailor, confessed that at the last fair of St. Gall, he had been baptized anew at Philip Kopfler's in Völls, by one named Benedict who was one of them, and of the same judgment in the faith. He likewise did not believe, either that the priests handle our Lord God in the host, or can change the bread: for God has neither commanded nor instituted the mass; but the sacrament is only the bread of memorial. Neither does he hold with confession; for how shall one forgive another his sins, who is himself a whoremonger and an idolater? Concerning our Lady, he believed that God bestowed on her this honour, and that before and after the birth of Jesus she was a virgin; for more than this is possible with God. He likewise was resolved to abide by his God, and not depart from this belief; but the will of God should be done.

Matt.xxviii. 19.

2 Pet. ii. 19.

Matt. vi. 10.

Mankager of Fuessen,[u] a journeyman shoemaker, con-

[t] [In Bavaria.] [u] [A frontier town of Bavaria, on the road into the Tyrol.]

fessed, that in the early part of the summer, about St. James's day, he had been baptized at Jurian Karniter's of Kunen, by one named Jurian of Chur,[v] from Switzerland, who had been a priest, but had laid down that office, and in the summer was burnt at Klausen.[w] He did not approve of infant baptism, nor of the mass; neither did he believe that our Lord God is in the sacrament. He believed Mary the mother of Christ to be a pure virgin; but of her intercession (and that of the saints), he made no account; Christ is the mediator between God and men. Oral confession to the priests he rejected altogether. Concerning the Sunday, he said that in the beginning God created the world in six days, and rested on the seventh; thence we have the Sunday; but further than this he could not go. Labour is not forbidden [on other days], but men must be diligent and fast from sin. He further confessed, before noon the priests practise idolatry, and afterwards whoredom; and what he confessed with the mouth, he would witness with his blood. He will not depart from the faith, but firmly abide thereby to his end.

Matt. xxviii. 19.

1 Tim. ii. 5.

[28]

Christina Tolingerin of Penon confessed, that the brother Juriaen Blaeuwrok had baptized in her house with the true christian baptism. Concerning the sacrament, as the priests practise it, she nowise believed that they can bring our Lord God into the host or wafer: it is still bread, and the pretence of the priests in every respect a deception. With respect to young children, whether they were worthy of salvation without baptism, the Lord hath said, *Let the children come unto me, for of such is the kingdom of heaven*. The priests baptize the children, and take much useless trouble while they are in infancy; but whilst they wash away their sin, they do not set themselves to

Matt. xix. 14

[v] [Juriaen Blaeuwrok, whose native place was Chur or Coire, in Switzerland. Ottius, p. 30]

[w] [See before p. 92.]

lead them away from iniquity. She believed concerning our Lady, that she was the mother of Christ and a pure virgin. Of confession, as used by the priests, she did not approve; he who confesses his sin, and leaves and forsakes the same, he makes a real confession. Concerning holy days and Sundays she said: In six days the Lord God made the world, on the seventh day he rested. The other holy days have been instituted by popes, cardinals, and archbishops. Of these she did not approve. Yet while she lived among the world, to avoid offence she had observed them like other people; but for labouring no man is to be condemned. Likewise she said, the priests practised idolatry in the morning, and afterwards whoredom. With the help, and by the grace of God, she would die maintaining these views. Matt. i 23.

Barbara of Thiers, a married woman, the wife of Hans Portzen, confessed that about last St. Michael's day she was baptized with the true christian baptism, by a teacher of the word of God, named Benedict, at Craum on Moos, near Eintempichel.[x] She did not approve of the idolatrous sacrament of the priests, nor of the mass; for the priests practise idolatry in the morning, and uncleanness afterwards.[y] She held not with confession, as used by the priests. Concerning our Lady she knew not how to answer. Respecting Sundays and holy days, she said, God the Lord has commanded us to rest on the seventh day. Beyond this she did not go: but with the help and grace of God she would persevere therein, and in death Mark xvi.16.

[x] [This appears to be in Oetzthal, not far from Meran, on the Adige.]

[y] [Luther affirmed, in 1522, that the bishops derived a large part of their yearly revenues from the unchaste companions of the priests. A gulden a year was the price at which a mistress might be kept, so that it had become a common proverb, "Chaste priests are of no profit to the bishop," and the bishops were the enemies of such. Werke, Th. xix. 895. For other proofs of the corrupt lives of the Romish clergy, see Loescher's Reformations—acta und Documenta, tom. i. cap. 5.]

abide thereby; for it is the true faith, and the right way in Christ.

"Agatha Campnerin of Bredenberg, acknowledged: that it was next Christmas day, a year, that at a place called the Deep, near St. Gall, in Switzerland, she was baptized by one named brother Topig, a teacher of the word of God. She approved not of infant baptism, and said, that whether men have already baptized the children, or they die in, or before baptism, they die in innocence, and are the Lord's. Of the mass she did not approve; for Christ did not say to his disciples, Go hence and perform mass; but, Go and preach the gospel. As to the sacrament, she said, that since in the creed we confess that Christ sits at the right hand of his heavenly Father, from whence he shall come to judge the quick and the dead, she could in no wise believe that he suffers himself to be handled by the priests in the host, or the bread to be changed. As regards our Lady she said, she believed that she brought forth Christ the Lord, who alone hath redeemed us; and that in her womb the Word of God, who suffered for us on the cross, was quickened or became incarnate. Concerning holy days she said, no day is more holy than another. The Sunday is appointed that men should come together to preach the gospel and to speak concerning it: but men abuse the same by drunkenness and other knavery. With the help and grace of God, she would remain steadfast in this her belief.

Matt.xxviii. 19.
Mark xvi.15.
Acts i. 11. Mark xvi.19.
John i. 14.

Elizabeth, the sister of the above Agatha, confessed, that she was in the early part of the summer baptized by brother Blaeuwrok, at Bredenberg, according to the command of the Lord Christ, in the name of the Father, and of the Son, and of the Holy Ghost. Of the sacrament and the priests' mass she did not approve, for she did not find that God had commanded it. She believed concerning our Lady, that she bore Christ our Saviour,

Matt.xvi.16.
Matt xv.13.

and is a virgin. The saints have entered into rest through tribulation, as we and others must; but that they are intercessors she did not believe, since Christ has reserved to himself all power in heaven and on earth. Concerning holy days, she esteemed not one day before another; but men must always look for the great day of the Lord and rest from sin. In this she will constantly abide. Acts xiv. 22. Matt. xxviii. 18.

They were after this condemned as faithful lovers of God, as the Lord's harmless sheep, and their names are written in heaven. Luke x. 3.

ANELE MALERIN, AND URSELE.—A.D. 1529.

In the year 1529, two sisters, by name Anele Malerin and Ursele, being condemned to die for the truth of God, were drowned at Hall, in Innthal.[z] The tender minds of these women were so strongly and courageously fixed on God, that many were constrained to wonder at their steadfastness, and that they should testify in so becoming a manner, both in life and death, to the truth of God, as those who knew them, and are still alive, can bear witness. [29.]

NINE BRETHREN AND SEVERAL SISTERS, AND AFTERWARDS ANOTHER SISTER.—A.D. 1529.

About the year 1529, the knowledge of the truth began to shine forth in the parts about the river Rhine, so that godly zeal and divine ardour were enkindled, which the priests, at the instigation of the magistrates, sought with violence to extinguish. First, there were nine brethren and several sisters made prisoners at Alzey, in

[z] [Hall is six miles from Innsbruck, in the Tyrol, and is remarkable for its salt mines and works.]

the city,[a] on account of their faith, without the order of the Elector or Palsgrave, solely at the instigation of the priests, and with the help of the nobles. After lying a long time in prison, the people the while waiting to see how they would be dealt with, the chief city magistrate of Alzey asked advice of the Palsgrave, as his prince and superior, how he should proceed with them. The prince answered, "that as there was a county court at Alzey, he might let that court try them, and decide the case." This he did, and had them brought before the court. But the court would not pass sentence upon them, because they had been imprisoned only on account of their faith, and nothing worthy of death was brought against them. In the meanwhile, an imperial diet[b] was held, at which, during the deliberations, the Palsgrave stated, that he held some persons prisoners for their faith, or for anabaptism, and that it was his province to deal with them. But they were delivered over to the four (so called) inquisitors, who were referred to the imperial mandate, where they would find in full the imperial constitutions, decrees, and ordinances concerning such persons, and be directed how to deal with them.

Acts xviii. 15, 16.

The imperial constitution clearly ordained, that all and every anabaptist, or re-baptized person, whether male or female, being of ripe years and understanding, should be

[a] [Alzey is about 25 miles south of Mayence, in the present grand duchy of Hesse Darmstadt. The castle was destroyed by the French in 1689. At the Reformation it belonged to the Elector Palatine Louis, as a part of the palatinate of the Rhine. He was succeeded at his death in 1544, by the Palsgrave Frederic, his brother.]

[b] [This was the second diet of Spires, held in March 1529. The Palsgrave Frederic was present, and sided with Rome. A resolution was passed by the majority, reviving the persecuting edict of Worms, and especially commanding that the baptists who pertinaciously adhered to their faith, should everywhere be punished with death. It was the protest given in by the minority on this occasion, that gave them the name of Protestants. Sleidan, fol. 98. b. Seckendorf, lib. ii. sect. 44. Ranke, Deutsche Gesch. iii. 153.]

deprived of life, and according to the circumstances of the individual be put to death by fire, sword, or otherwise; and wherever found, should be brought to justice, indicted, and convicted; and be no otherwise judged, tried, or dealt with, under pain of heavy and severe punishment.[c]

The mandate was then read to the prisoners, and as they would not yield, they were, without further trial, in fulfilment of the emperor's edict, led to execution; the brethren by the sword, but the sisters by being drowned in the horsepond.

While they were yet in confinement, a sister came to the prison to comfort the female prisoners. She said to them, that they should valiantly and firmly cleave to the Lord, and not regard this suffering, for the sake of the everlasting joy that would follow. This visit becoming known, she also was very speedily apprehended, and afterwards burned, because she had comforted and strengthened the other prisoners: but those, as before related, were drowned.

Matt. xxv.

2 Cor. i. 5. Matt. xxv. 23.

TWO OTHER BRETHREN AND TWO SISTERS.

A.D. 1529.

Thus they thought to smother and extinguish the light of truth, and the fire of God; but it increased the more. They now seized a man, a woman, a servant-man, and a maid. Whoever embraced the faith, and wished to separate from the world, its society, and idolatry, were apprehended; and in some places all the prisons were filled.

[c] [The edict of Worms, published in 1521, was especially directed against Luther and his followers, and as such was not applicable to the baptists. The diet at Spires now remedied this defect, and the imperial edict was issued for their extirpation. It is dated the 23rd of April 1529. It is given entire by Fischer, in his Erhebliche Ursachen, pp. 13—16. The passage in the text is quoted by Ottius, p. 48.]

By such cruel treatment it was sought to terrify them; but they sang and were joyful in prison, so that their enemies who had thrown them into confinement, were much more anxious and afraid than they who lay in prison. The adversaries knew not what measures to take with them, especially as it related to matters of faith alone.

ABOUT THREE HUNDRED AND FIFTY PERSONS PUT TO DEATH FOR THE FAITH AROUND ALZEY, IN ACCORDANCE WITH THE EMPEROR'S MANDATE. A.D. 1529.

Concerning the great number of suspected persons, most of whom were put to death at Alzey, by the Burggraf of that place.

The Palsgrave at this period, brought to trial, in a short space of time, in obedience to the emperor's mandate, nearly three hundred and fifty persons, for the profession of the faith. In particular the Burggraf of Alzey, viz. Dietrich of Schoonburg, had many beheaded, drowned, and slain, in the town of Alzey. The gentlemen who came to the churches, and at that time were residing there, saw how they were taken out of the houses where they were known to be, and led away like sheep to the place of execution. Yet, notwithstanding every means employed, they could not be persuaded to recant, but went most cheerfully to death. While some were being drowned, or about to be led to execution, the rest who were to follow, and were awaiting death, sang until the executioner came for them. They remained altogether steadfast in the truth they had embraced; and secure in the faith they had received from God, they stood like valiant warriors. By them the nobles of this world and its princes were put to shame.

Matt. x. 22.

1 Cor i. 25. 26.

[30] On some, whom they would not altogether condemn to death, they inflicted bodily punishment; some they deprived of their fingers; others they branded with the cross

on the forehead, and inflicted on them many cruelties; so that even the Burggraf said: "What shall I do? the more I condemn, the more they increase." Exodus i 12.

This Burggraf Dietrich, who had made himself guilty of so much innocent blood, rising on one occasion from table while dining, died a sudden death.[d]

PHILIPS OF LANGENLONSHEYM.—A.D. 1529.

One of the last of the brethren who were executed in the town of Creitze,[e] was Philips of Langenlonsheym. As the executioner struck off his head, something passed before the face of the former, at which he snatched with his hand. This indeed the people saw, but knew not what it was, or why he did that. However, a rumour spread abroad, that something like a black hen had hovered about his face, and that he had thus defended himself with his hand. Some said that blood had started from his face. However, he himself best knew what it was. Nevertheless, afterwards it became apparent what it must have been; for the nose of this executioner entirely fell off. Thus God visited and punished him for the innocent blood with which he had in no small degree polluted himself, and thereby openly and remarkably made known the tribulations inflicted upon the godly. Prov. vi. 17.

The Palsgrave was likewise so terrified and moved by all these things, that from that time he had no more desire to imbrue his hands in their blood, and would have given much that it had not taken place.[f]

[d] In the Chron. of the Fall of the Tyrants, [by Twisck] edit. 1617, A.D. 1529, p. 1029, col. 1, from the old history of Baptist Martyrs, lib. i. &c. [Haarlem edit. 1631, p. 35.]

[e] [Kreutznach?]

[f] [After many years of vacillation the Palsgrave Frederic embraced Lutheranism, in the year 1545. He became elector of the Palatinate on the death of his brother Louis in 1544. Seckendorf, lib. iii. sect. 131.]

JURIAEN BOUMAN.—A.D. 1529.

About this time a brother named Juriaen Bouman was apprehended at Bauschlet, in the duchy of Würtemberg, for the faith and word of God. The young nobleman whose servant he was, kept him for some time in prison, and had him cruelly racked and tormented, so that between imprisonment, torture, and pain, and likewise all kinds of promises, they prevailed upon him to yield to their wishes. They were then desirous that he should make a recantation of his former faith in the churches, and publicly confess that he renounced it. This he once or twice did, and so completed his forced consent.

In the meantime his conscience smote him. He thought upon the honour of God, and of his holy name, and also to what he had reduced himself. When, therefore, for the third time, he came again into the church, to repeat his recantation, he said to the priest and the standers by, "You have indeed constrained me, forced thereto by pain and
[31] anguish, to consent to follow you; but I now hereby disavow and retract it all, and am sorry for having done it." Thus
Matt. vii. 14. John. xiv. 6. he began, and confessed anew, that this is divine truth, and the right faith, yea, the way to life in Christ: that, on the contrary, the idolatrous life and course of this world, was a false way, and contrary to God. In this faith and confession he would now persevere, and abide therein even to the end.

What had the priests and ministers further to expect? They therefore speedily again imprisoned him, and as speedily condemned him to death. On going to execution, he sang cheerfully along the road. It was very miry in the village, but he went on quickly though his shoes stuck fast in the mud. This he did not mind, and gave no heed to it, but let them remain; hastening

forward to the fatal spot, and singing for joy that God had given him again such a mind and heart. He was thus executed, being beheaded by the sword.

The young nobleman who had him brought to trial, and nearly all who sat in judgment upon him and condemned him, died a grievous death. Their merry days in this world, came to a fearful end. Matt. vii. 1, 2.

THE SECOND PROCLAMATION OF THE ZURICHERS, IN WHICH ALL CALLED ANABAPTISTS WERE THREATENED WITH DEATH.—A.D. 1530.

Concerning the hatred of the Zuinglian or Reformed churches against the baptists at this period.

There was always, writes a certain author, from the very commencement of the Zuinglian churches, a great hatred and bitterness against the anabaptists; or, to speak more correctly, against those who were baptized according to the institution of Christ. History testifies that they began very early to tyrannize over them; for we think that the Zuinglian church was not yet ten years old when this ill-usage took place.[g] But here it did not stay. As time advanced their tyranny increased; so that a proclamation was issued by the Zurichers, A.D. 1530, very similar to the bloody edicts of the Roman Cæsars, in which they thus ordain:—

Touching the edict of the council of Zurich.

"Therefore we strictly command all the inhabitants of our land, and those in any wise allied thereto, and especially the superior and inferior officers, sergeants, city officers, magistrates, elders of churches, and ministers,

[g] [Zuingle first began to preach in Zurich in 1518. The first edict in favour of the reformation was issued in 1520. Some baptists were imprisoned at the close of the year 1524, or early in 1525. Mantz, the first Swiss martyr, was drowned in January 1527. The edict of 1525 was made more severe by the two tyrannical and sanguinary edicts of the following year. By these the baptists were to be "drowned without mercy." Ottius, pp. 36, 37. See before pp. 4, 16, 62.]

wherever they shall discover any anabaptists, that they make it known to us, according to the oath by which they are bound; that they no where suffer the same, nor let them multiply, but seize them, and deliver them over to us; for according to the tenor of our laws, we will punish the anabaptists with death, together with those who sanction or follow them. Whosoever shall assist them, or abstain from giving information concerning them, neither will pursue them, nor bring them prisoners, shall likewise be punished according to their deserts, and without any favour, as guilty of a breach of the fidelity and the oath which they have sworn to the ruling powers."[h]

They will (write they) punish the anabaptists with death, as likewise those who allow and follow them.

[The same author proceeds as follows:—

"By the authority of these and the like edicts, or ordinances, which by the advice of Zuingle were issued at Zurich, in Switzerland, many pious and blameless people were put to death for their opinions on baptism. Among others were two, born in the same town, a father and his son, who were admitted by all that knew them, even by the friends of Zuingle, to have been God-fearing men, that the like were few to be found in the church. Others again, who at first lived blamelessly, after that they had been forced to forsake the faith, lived so lasciviously, that there was none like them for wickedness; yet their ungodliness was suffered to go unpunished.

"For further proof of this wicked tyranny of the Reformed, Bullinger himself confesses that some of the baptists who would not listen to instruction, but remained

[h] This we have taken, word for word, from the proclamation, as it is set down by Bullinger. [Van den Oorspronck der Wederdoopers, lib. i. cap. vi. fol. 12.]

Compare the notes in the preface of the Offerboek der doopsgezinde of the year 1615, letter Y, with the 2nd note of the Chron. of P. J. Twisck, 16th book, A.D. 1530, p. 1031, col. 1, from various authors. [The entire edict, which embraces other matters, may be found in Bullinger's Reformations Geschichte, Band ii. ss. 277—288. Hottinger and Vögeli, edit.]

stubborn in their resolve, were kept safe; that is to say, in prison, that they might give no further occasion of greater disturbances and tumults. Some of these were afterwards fined, others were banished from their borders and jurisdiction; and some, though but few, adds Bullinger, were put to death.[1] It appears as if he were afraid to mention the number of the martyred ones, although he had himself assisted, taught, and exhorted the magistracy to put heretics to death. He even relates the deeds of the magistrates of Zurich, Basle, and Berne with approbation, saying, that the godly magistrates and ministers of the church excellently withstood the anabaptists. The death of heretics is relished by him, albeit it accords but little with the lives and deeds of Christ and his apostles.

"They of Basle have described in a like manner the treatment of those who had been baptized according to the ordinance of Christ, and the observant reader will perceive that the above-mentioned tyrannical spirit was derived from the Zuinglians of Zurich, and thence found its way into the churches under their rule: for they thus write, "Among the Reformed, they (the baptists) were for the most part punished with imprisonment; those who would forsake their errors were made to recant; but those who would not be instructed by the scriptures were banished."

"From these examples and facts—and many more might be mentioned, some of which will be found under their respective years—it appears most clearly and distinctly, that they who were baptized after Christ's command have been hindered from gathering together, hunted and proscribed, and made to suffer tyranny and death, not only by those bloodthirsty tyrants, the papists, but also by some who were more enlightened, who walked more piously after the will of God, which it behoved them to do, since

[1] [Van den Oorspronk der Wederdoop. fol. 8, 11.]

for such reasons they assumed the name of The Reformed. But this is not much to be wondered at, seeing that they appear to have held the same doctrines as the papacy, as to the punishment and slaughter of those whom they regarded as heretics. This appears from their writings, among which may be mentioned the book written by Beza on the punishment of heretics;[j] and which, by persons extremely desirous to spread these sanguinary doctrines in the Netherlands, was reprinted in the year 1601, by G. Geldorp and John Bogerman, preacher at Sneek.[k]

"And what shall we say of Zuingle, the chief preacher of Zurich, who thus misled the Council of Zurich to put heretics to death?—but that he was defeated and slain upon the battle-field, in the year 1531, being only forty-four, or, as some say, forty-seven years old.[l] His body was hewed into four parts by his enemies, and then burnt to ashes, as the Chronicles testify. Thus did this learned man come to his end."[m]

Notwithstanding the sanguinary decree of the Council of Zurich, the baptists continued to maintain the truth, and to practise the ordinances of Christ. A large number were arrested in a wood near Grüningen, while engaged in worship. Two of them were immediately drowned; eight recanted. Some were detained in prison, and a month allowed them to change their minds: if they were then found to persevere in their opinions, they were threatened with drowning.[n]

[j] [De Hereticis a Civili Magistratu puniendis. Tract. Theol. i. 83.]

[k] [Brandt, ii. 8.]

[l] [Aurifaber says Zuingle was only forty-four. Luther's Werke, xxi. 73*. D'Aubigné says forty-seven. Hist. Ref. iv. 454.]

[m] [P. J. Twisck's Chronyck, deel ii. ss. 1032, 1033. See D'Aubigné's excellent remarks, Hist. Ref. iv. 470. Zuingle was the author of the celebrated sentence, Qui iterum mergit, mergatur! or, as written by others, Qui mersus fuerit, mergatur. Het Beginsel, p. 4. Ypeij en Dermout, Gesch. der Nederl. Hervormde Kerk. i. 123, note 92.]

[n] [Gastius, p. 65.]

"But," says Sebastian Franck, "the more severely they were punished, the more they multiplied. Peradventure many were moved by the steadfastness with which they died, or perhaps God mocked the endeavours of rulers and tyrants to root out heresy with the sword."[o]]

JURIAEN GROENWOLT.—A.D. 1530.

In the year 1530, the brother Juriaen Groenwolt, a shoemaker, and minister of the word of God and of his flock, was apprehended at Kufstein on the Inn,[p] for the truth of God, and was condemned and burned to death. He thus witnessed with his blood what he had confessed and taught with his mouth. He confessed Christ, even his divine truth before men, renouncing the perishable honour of this world, that Christ might confess him in that day before his heavenly Father, and give him eternal life in everlasting and heavenly glory.

1 Pet. v. 1, 2.

Matt. x. 28.

Matt. xxv. 46.

ALDA.—A.D. 1530.

Some days after the execution of this person, the brother Alda was likewise condemned at Kufstein for the faith.

JURIAEN STEEN-METSER.—A.D. 1530.

This Juriaen Steen-metser was seized and beheaded at Pforzheim,[q] in Germany, for the testimony of Jesus Christ, in the year of our Lord 1530. For the comfort of all

[o] [Chronica, lib. iii. fol. 103.]

[p] [In the Tyrol.]

[q] [Ottius, p. 52. Pforzheim is in the present Grand Duchy of Baden, on the road from Carlsruhe to Stuttgart.]

believers in their sufferings, he left behind the following exhortation.

"We heartily thank thee, O God, for thy fatherly faithfulness!

"No one ought to trifle with or despise His grace, that in his last moments, when he must depart hence, he may not have to repent.

"O Lord, aid and support us through Jesus Christ!

"God hath called many to his everlasting light, whom he trieth by suffering and pain, as one may see in this world;
1 Pet. i. 7. for it appears that here they must be purified in the fire of affliction. For through much tribulation we must all
Acts xiv. 22. enter the kingdom of God, and be cleansed from all sin and reproach; for he who follows Christ herein, walks in
John x. 9. the right way. Christ says, *I am the way and the door, the*
[32] *truth and the life; enter in by me.* Before me is a hedge of thorns. The cross stands in the way. That must each one bear who will come to the Father. And according as I have found, so must I declare the truth, that the cross appears much heavier than it really is. Hence many a one murmurs as if he would not be able to bear it, and men will pass it by, and seek another way. But we
Matt. xi. 29. cannot come to God without bearing the yoke of Christ;
John x. 1. for he that will break into the fold by any other door than this, is a thief and a murderer, and must suffer the wrath of God, in everlasting pain. Christ will have such dis-
Matt. xvi 24. ciples as take up the cross, and follow him in all his ways. This I hope to do, and to bear his yoke to the end. But he that will not bear his cross, but suffers himself to be moved and hindered by Satan, ought to take heed to what
Matt. x. 32. Christ says: *Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

"O God! support us to thy praise and honour, that thy

love in us wax not cold. Give us strength, wisdom, and understanding, by thy Holy Spirit, who can lead us into all truth, that we may never be confounded, but be of good cheer and continue in the narrow way; and, still advancing, venture body and life, and thus come, through Christ, unto the Father. Praised be the Lord our God, who hath called us to be his servants and children! Him will we constantly praise and honour, through time and eternity: for we may wash our robes in the blood of the Lamb, and hereafter enter with him, from this transitory state of suffering and death, into everlasting joy."

Matt. xxiv. 12. John xvi. 13. Matt. vii. John xiv. 6. Rev. vii. 14.

In this state of mind died this witness of Jesus Christ, and, as above stated, was beheaded at Pforzheim.

MARTIN DE SCHILDER, WOLFGANG ESLINGER, PAIN, MELCHIOR, AND THREE OTHERS.

A.D. 1531.

In this year, 1531, Martin de Schilder, a servant of the word of God, and six others of the church in Suabia, were arrested on account of their faith and the truth of God. After many examinations, they were promised that if they would recant, they should return unmolested to their wives and children. But they answered boldly, "No, they would willingly die; but not draw back."

1 Tim. iii. 13. 1 Tim. v. 17.

After they had lain in prison nearly a year, they were all seven sentenced to death. Being taken under the council-house, some articles which they had taught were read to them. When the first was read out, brother Wolfgang Eslinger said: "As ye judge to-day, in the same manner shall God judge you, when ye shall appear before his face. You will be well known to God."

Matt. vii. 2.

When the third article was read to them, brother Pain

Jer. vii. 6. said, "Ye pollute your hands with our blood. God assuredly will not pass it by, but will require it of you."

The fourth article being read, brother Melchior spoke: "We will this day witness with our blood, that this, which we hold, is the truth."

When the fifth article was read to them, brother Wolfgang Eslinger again spoke: "Forsake your sins and iniquities, and repent; so will God never bring this to Jer. xxvi. 13. remembrance against you."

After this they were all seven carefully led out, with an escort, to the place of execution. There brother Martin commended himself, as did they all, to God their Lord; praying that he would grant them a blessed end, and again provide for his flock. When they came to the meadow or field, the miller's servant, who was about sixteen years old, spoke to the surrounding people, that Ps. xxxiv. 14. they should forsake their sins and turn to God; there Isa. xlv. 22. John xiv. 6. being no other way to heaven than through our Lord Matt. xxvii. 50. Jesus Christ, who died on the cross and redeemed us.

Being now brought into the ring, a nobleman rode up to the youth, and admonished and besought him: "My son, forsake your errors and recant. Why do you suffer yourself to be duped? Have regard to your youth. I will take you home to my house, and keep you for life. You shall be well provided for all your days, if you will but follow my advice." But the youth said, "God forbid that such should ever happen. If to preserve my temporal John xii. 25. life, I should lose an eternal one, I should act foolishly. That I cannot do. Your wealth can neither help you nor me. I have a much better expectation if I endure to the Matt. x. 22. Luke xxiii. 46. end. I will give up my spirit to God, and commit myself to Christ, that the bitter sufferings he endured on the cross may not be to me in vain." The mind of this youth was inflamed by God; for although younger in years than the other brethren, yet in their feelings they were of

equal age. Thus did they all seven valiantly and joyfully confess God and his truth, even to the pouring out of their blood unto death.

As the above-mentioned Martin was led forth, over the bridge, he said, "This time the godly are led over the bridge, but it will never happen again." And so it came to pass: for it was not long before there came a tempest and inundation of such impetuosity, that the bridge fell in, [33] and was carried away by the flood.[r]

WALTER MAIR, WITH TWO OTHERS.—A.D. 1531.

In the year 1531, Walter Mair (by trade a cooper), a minister of God's word at Wolfsberg, in Carinthia, was apprehended, with two others, and executed with the sword. In their death they were steadfast witnesses to the truth, Matt. xxiv. 13. and gave up their lives for the covenant of God and his holy word. Therefore shall their names be found in the Luke x. 20. Phil. iv. 3. book of life, and over them the second death shall have no Rev. xx. 6. power.

JURIAEN ZAUNRINGERAD.—A.D. 1531.

In the year 1531, brother Juriaen Zaunringerad, a minister of the word of God, who had assisted Jacob 1 Tim. iii. 13. Hutter in the ministry of the word in the Earldom of 1 Tim. v. 17. the Tyrol, was sent by Jacob, together with other persons, to the church in Moravia. On account of his office and ministry he afterwards abode in Franconia, where, not far Matt. x. 5.

[r] [This narrative appears to be a more full and detailed account of the same martyrdoms that are recorded in 1529, as taking place at Gmünd, which is situated on one of the tributaries of the Neckar, in the kingdom of Würtemburg, in the ancient district of Suabia. See before, p. 103.]

from Bamberg,[s] he was put to death by the sword for the truth of God, confirming his faith and ministry, from which he would in nowise depart, with his blood. Thus suffering with Christ, that through his grace he might
2 Cor. v. 1. inherit with him eternal glory in his everlasting kingdom.

FYT PELGRIMS, AT GLABBEK.—A. D. 1532.

The manly firmness shown, through the Divine power, by Fyt Pelgrims, a German brother, ought here in no wise to be passed over in silence. For, laying nothing more to heart than the salvation of his soul, he boldly confessed the gospel, by which he ordered his walk and conversation in all uprightness and simplicity of heart, notwithstanding the cruelty of those who followed the footsteps of Cain, in the shedding of innocent blood. But as the wickedness of the world was condemned by his holy life, they could not endure the reproof. Wherefore, in the winter of the year of our Lord 1532, he was made prisoner at Glabbek, in the Duchy of Jülich.[t] Although prepared to confirm his life and doctrine by suffering, through the help of friends and relatives he was at that time released from prison.

Still he continued undauntedly to tread the heavenly road, in holiness and godliness, and again fell into the hands of those thirsting for his blood, and suffered much from the ungodly. On the one hand, the priests and monks sought (though in vain) by numerous and artful examinations, by craft and subtlety, to get him to apostatize; on the other, they strove to intimidate him by severe and grievous tortures. But rising above all these

[s] [In the northern part of the present kingdom of Bavaria.]

[t] [Now forming a part of the circle of the Lower Rhine, and belonging to Prussia.]

trials, he piously confirmed the truth, shewing that he had in view a higher treasure than what is temporal and visible, namely an eternal and heavenly one. He therefore made no account of his own life; but esteeming it blessed to suffer for the name of Christ, he spoke with singular boldness, saying, he hoped the sheep were now fat and ready for the slaughter.

These bloodthirsty men, seeing no chance of prevailing over this unconquerable hero and soldier of Christ, had recourse to measures of the most extreme barbarity, and succeeded in procuring his sentence of death. The time being now come that he should be offered up (O inhuman tyranny!), they opened his left side, and poured therein oil boiling-hot. After which, being put contemptuously on a sledge, he was brought to the place of execution, where he was burnt to ashes, commending his soul to God.

LAMBRECHT GRUEBER, HANS BEK, LAURENS SCHOENMAKER, PET PLAVER, PIETER HIS SERVANT, AND HANS TALLER.—A.D. 1532.

Six brethren, by name Lambrecht Grueber, Hans Bek, Laurens Schoenmaker, Pet Plaver, Pieter his servant, and Hans Taller, were in this year, 1532, seized at Sterzing in Etschland,[u] for the truth's sake, and severely tortured and racked, to compel them to renounce the faith; but they nobly and firmly abode by what God had taught them, and what they had promised him in their baptism into Christ. They were condemned to die, and were executed. All six valiantly sealed the truth with their blood, and were exceedingly joyful on the day of their departure from this life, that they were counted worthy of the suffering and Acts v. 41.

[u] [Sterzing is a very ancient town in the Tyrol, and formerly of great wealth and importance from the rich mines in its neighbourhood.]

pain they had endured through the cruel treatment of the world, and which they had long been compelled to experience; as likewise to escape from the shameful blasphemy and contempt of God, (which to all who love him is grievous) that they had heard during their imprisonment. As they bade us farewell, they exhorted us to be neither drowsy nor unmindful to hear the word of the Lord, and to continue in prayer, and in the service of God: for if any one come into their situation, unless he have so done he [34] will grieve to have spent unprofitably a single hour.

COENRAET FIECHTER, AND SOME OTHERS.—A.D. 1532.

In this year, 1532, Coenraet Fiechter was also apprehended at Sterzing, on account of his faith. He was put to much pain and suffering, and was so tortured and racked, that even the ungodly executioner, and Pilate's band, thought that he could not survive it, but must be torn asunder. Some others had likewise been arrested there with him. A number of priests and others, endeavoured much to subvert their faith by wresting the scriptures, employing craftiness, cunning, deception, and hypocrisy. They tempted them with the prospect of preserving their household comforts, wives, and children, with the security of their persons and lives. But finding they could by none of these means turn them from the truth, they condemned and straightway executed them. With constancy they sealed the truth with their blood.

HUYGE JACOBSON KRAEN AND MARYTGEN HIS WIFE, WITH TWO OTHERS.—A.D. 1532.

The word of God having again (through his grace) been brought to light, and received by many with great joy, and

testified and confirmed by many with their life and death, was likewise received and embraced by a certain Huyge Jacobson Kraen of Hazerswoude,[v] and Marytgen his wife, with two others, whose names have not been made known to us. And as it was foretold by Paul, that all who will live godly in Christ Jesus must suffer persecution, and by Isaiah, *He that departeth from evil maketh himself a prey;* so was the same seen truly fulfilled in these persons. For as soon as they left this dark world, with its carnal walk, and deceitful decorated worship, seeking and following after Christ Jesus and his eternal light and glory, they were hated by the children of darkness and of Belial, and pursued to death. At last Marytgen (the wife of Huyge Jacobson) was brought prisoner to Haarlem,[w] and after suffering many trials with great firmness, was drowned at the same place,[x] in the year 1532, confirming the truth she had received with her blood.

Acts viii. 12. xvii. 11. 2 Tim. iii. 12. Isa. lix. 15. Eph. vi 12. 1 John v. 19. Matt. xix. 28. John xv 18, 19. Rev. ii. 10.

But Huyge Jacobson Kraen and his two companions in the faith, were brought prisoners to the Hague, where they had to endure much suffering for the truth. But as they were built upon the Rock, they could not be brought by any kind of torment to apostatize. Wherefore they were adjudged and condemned to die by the servants of Antichrist; and by such a dreadful death, that all who saw it were with reason moved to compassion for them. For, Anno 1532, at the above mentioned place they were fastened with chains to stakes, and a great fire having been made around them, they were roasted till they expired.

Ps. xxxiv. 19. Matt. xvi 18.

And since they here loved not their lives, but for the testimony of Jesus obediently resigned them, and died

Rev. xii. 11. Rev. ii. 13. 2 Tim. i. 8. Acts xxii. 20. xxiii. 11.

[v] [A small town to the south-west of Leyden, in Holland. Ten Cate, Gesch. der Doopsg. in Holland, i. 4.]

[w] [From a memorial of the court of Holland, existing in the archives at Middelburg, it appears that there were a great many baptists in and about Haarlem at this time. Ten Cate, Gesch. der Doopsg. in Holland, i. 5.]

[x] [In the Meer, or lake. Brandt, i. 60.]

2 Thess. i. 7. Phil. iii. 21. Wisdom v. 16. 2 Esdras ii. 43. 1 Cor. ix. 25. 1 Pet. v. 4. James i. 12. Rev. ii. 10.

with constancy, at the appearing of our Lord Jesus Christ they shall again be clothed in an immortal robe, in exchange for this mortal covering of clay, and be rewarded by God with the crown of everlasting glory.

[NINE PERSONS AT AMSTERDAM.

About this time, at Amsterdam, there were nine men taken out of their beds by night, upon suspicion of anabaptism, hurried away to the Hague, and after they had been imprisoned a fortnight, were there beheaded by order of the emperor. Their bodies were buried, but their heads put into a herring barrel and sent to Amsterdam, where they were set upon stakes.[y]]

LODOWYK FEST.—A.D. 1533.

John xv. 27. Luke xxiv. 48.

In the year 1533, Lodowyk Fest, a steadfast witness of divine truth, was condemned to death, and executed at Schwatz in Innthal, for the testimony of Jesus Christ. He exhorted us that we should not be self-seekers; and in the beginning of his sufferings, besought us by the mercy of

Rom. xii. 1.

God, not to injure or grieve each other: for if any one is brought to this trial, such conduct would then afflict him, and it would be no wonder if his heart should then be troubled. He desired also that we should have a good hope of him, and he trusted by the help and might of his

Rev. ii. 10.

heavenly Father to remain faithful: the which he did.

CHRISTINA HARINGIN.—A.D. 1533.

A sister, named Christina Haringin, was this year, 1533, apprehended, taken to Katzbühel, and there fastened

[y] [Brandt, Hist. of Ref. i. 60.]

by a chain; but she remained steadfast in the faith. Being however pregnant, and near the time of her delivery, they permitted her to return home until after her confinement. And though she knew that she should afterwards be fetched away, and might have escaped ten times or more, yet she did not flee, but boldly remained. Matt. x. 22.

Seeing the officer coming, she went out to meet him, and inquired of him his business. He said, "I am come to fetch you again." They then led her to Katzbühel, into the town, and shortly after, for her faith, in which she steadfastly persevered, she was executed with the sword (which, however, is not customary with a woman), and was afterwards burned. This courageous and valiant [35] woman, or sister in Christ, left her husband, her young child, her house and home, and all temporal things: her tender mind being armed, through the grace of God, with such fortitude in the faith, that to the astonishment of many, she paid her vows to the Lord, and went forth joyfully, with a shining lamp and a burning light, to meet the Bridegroom Christ. John xviii. 4. Matt. xxiv. 13. Matt. xix. 29. Matt. xxv. 1.

SICKE SNYDER.—A.D. 1533.[z]

About the year 1533, another pious champion, a disciple of Jesus, named Sicke Snyder, following the counsel of the Holy Ghost, separated himself from the Babylonian whore, from all her false, fanciful, self-adorned worship, a worship opposed to the will of God, and became a follower of Christ Jesus, seeking to walk in the unreprovable footsteps Eph. v. 1. Luke vii. 30. Rev. xviii. 4. 2 Cor. vi. 17. Ephes. 5. 1.

[z] [In the month of February, the harbouring of any baptist preachers was forbidden in Holland, and a reward promised for their apprehension. By the edict directly afterwards published, those who, having been rebaptized, recanted, were to be admitted to mercy, but the obstinate punished with the utmost severity. Brandt, i. 60.]

James iv. 12. John x. 4. Matt. iii. 16. of this true lawgiver, and to hear alone his voice speaking in the holy scriptures. Wherefore he obediently conformed himself to the example and appointment of Christ, Matt. xxviii. 19. Mark xvi. 15. and received Christian baptism on confession of his faith, as a token of being a regenerate child of God, according to the instructions of Christ, seeking thus to live and to walk in obedience to his Maker. For this he became a prisoner in bonds at Leeuwarden, in Friesland, and ex- 1 Tim. vi. 21. perienced much suffering from the adversaries to the truth. And since he could by no torments be brought to apostatize, he was at the same place executed by the sword, displaying great firmness, bearing testimony to the Rev. ii. 13, & xxix. 4. 2 Tim. ii. 3. Rev. iii. 5. 1 Pet. iii. 9. true faith, and confirming it by his death and blood. Wherefore, as a pious soldier of Jesus Christ, he, with all true conquerors, shall be clothed in white shining raiment, and inherit and enjoy the blessing.[a]

[His sentence is thus recorded in the Criminal Sentence-book of the Court of Friesland. "Sicke Freerks,[b] on this 20th March, 1531,[c] is condemned by the court to be executed with the sword, his body shall be laid on the wheel, and his head set upon a stake, because he has been re-baptized, and perseveres in that baptism."[d]]

[a] Of this history see likewise Menno Simons against Gellius Faber, fol. 98.

[The effect of this martyrdom on the mind of Menno Simons, he thus relates: "It now happened that I heard from some brethren that a God-fearing pious man, Sicke Snyder by name, had been beheaded at Leeuwarden because he had renewed his baptism. This sounded wonderfully in my ears, that any one should speak of another baptism. I searched the scriptures with diligence, and reflected earnestly upon them, but could find no trace of infant baptism." Opera Omnia, fol. 256.]

[b] [This was his proper name. Snyder was indicative of his trade, that of a tailor. Ten Cate, Gesch. der Doopsg. in Friesl. pp. 17, 71.]

[c] [Ottius concurs in this date, p. 54.]

[d] [Ten Cate, ibid. p. 374.]

WILLEM WIGGERSON, OF BARSINGHORN, IN NORTH HOLLAND.—A.D. 1534.

About the year 1534, a godly pious brother, named Willem Wiggerson, living at Barsinghorn, a village in North Holland, in the neighbourhood of Schagen, was taken from thence to the castle at Schagen on account of the true faith and his consistent life. There he remained a prisoner about eight days, and then, at dawn of day, was beheaded with the sword, within the gate of the said castle, for the testimony of Jesus Christ, which he maintained with great constancy. And inasmuch as he was a godly and an excellent man, he had frequently been employed by the Lord of Schagen, to transact his temporal affairs. Thus it happened that when the officers of Schagen came to his house to apprehend him, he thought they were come from old friendship and acquaintance, and therefore sent out his wife to fetch some food for their refreshment. But before she could return, the dean came with his assistants, the servants of the Roman antichrist, and took this defenceless sheep of Christ with them to Schagen, notwithstanding that the bailiff of Barsinghorn offered to become bail for the prisoner. Willem Wiggerson's father, Wigger Henderikson, also an officer of the secular magistrates, seeing that his pious son had thus privately[e] been murdered by the sword, without right or reason, immediately laid down his office, and would no longer serve the secular authorities.

[e] [Early in the year, the courts of justice in Holland had represented to the Regent Mary, that it might perhaps have a greater influence on the public mind "if obstinate heretics were executed in private." Accordingly, by a letter dated the 9th November, such executions were referred to their discretion. Brandt, i. 61.]

THE EDICT OF THE EMPEROR CHARLES V., AGAINST THE BAPTISTS,

PUBLISHED A.D. 1535.

To whom the Emperor sent the proclamation, to be executed.

By the Emperor. To our beloved and faithful Chief Magistrates, the President and Members of our Privy Council; the Chancellor and Members of our Council of Brabant; the Governor and Council of Limburg; the President and Council of Flanders; the Governor, President, and Council of Artois; the High Bailiff of Hainault; the Council of Mons; the Lieutenant, President, and Council of Holland, Namur, Friesland, and Utrecht; the Lieutenant of Overyssel; the Governor of Lille, Douai, and Orchies; the Bailiff and Council of Doornik and Tournai; the Stewards of East and West Scheldt, in Zealand; the Provost of Valenciennes; the Sheriff of Mechlin; and all other judges and officers of our possessions, cities, and lordships, and of our subjects, or their deputies, to whom these shall come—health and favour.

Concerning the persons against whom this edict was to be executed.

In order to provide against and remedy the errors and seductions which many sectaries and authors of mischief, with their followers, have dared to sow and spread in our possessions, in opposition to our holy Christian faith, the sacraments and commands of the holy church our mother; we have at various times decreed, caused to be made and proclaimed, many mandates, containing statutes, edicts, and ordinances, together with punishments that transgressors should suffer: in order that by such means the common and simple people, and others, might guard themselves against the aforesaid errors and abuses, and that [36] their chief promoters and sectaries might be punished and corrected, as an example to all. And it having come to our knowledge that, notwithstanding our aforesaid mandates, many and various sectaries (even some who are

denominated anabaptists, or re-baptizers) have promoted, and are daily promoting, the spreading, sowing, and secret preaching of their said abuses and errors, in order to draw over to their false doctrine and reprobate sect a great number of men and women, in order to mislead the same, and some of them to re-baptize, to the great scandal and contempt of the sacrament of holy baptism, and of our edicts, statutes, and ordinances: therefore, being desirous to provide against and remedy the same, we summon and command, that, from this time, having seen these presents, you make proclamation, in all the parts and limits of your jurisdiction, that all who are, or shall be found to be, infected by the accursed sect of anabaptists, or re-baptizers, of what state or condition soever they be, their abettors, followers, and accomplices, shall suffer the forfeiture of life and estate, and shall, without any delay, be brought to the severest punishment; that is to say, they who remain obstinate, and harden themselves in their wicked opinions and purposes, or who have seduced and re-baptized any person, or who have borne and had the name of prophets, apostles, or bishops, [shall be put to death] by fire. And all other sorts of people, who have been re-baptized, or who secretly and with previous counsel have harboured any of the said anabaptists, or re-baptizers, and who renounce their evil purposes and opinions, and sincerely repent, and are sorry for the same, [shall be put to death] with the sword, and the women in a sunken pit.

The leaders are threatened with the fire.

The common people with the sword in case they recant.

The women in a sunken pit.

And in order the better to come to the knowledge of these anabaptists, or re-baptizers, their adherents and accomplices, we expressly command all our subjects, that they make known the same, and deliver them up to the officer of the place where they reside, or where they shall be found. And if any one know of any of this sect, or be acquainted with them, and do not deliver them up to the officer where they reside, the same shall be punished as an

All catholics are charged to deliver up the anabaptists to justice, and that on pain, &c.

But to the informers a promise is made, &c.

abettor, or accomplice, of such sect of re-baptizers. And he that delivers them up, or makes them known, shall have a third part of the estate confiscated, so far as the accused shall be convicted.

No one may intercede for the accused on pain of the Emperor's displeasure, &c.

Forbidding, moreover, all our subjects to claim or seek any grace, forgiveness, or reconciliation, for the said anabaptists, or re-baptizers, or to present, on their behalf, any petitions or requests, on pain of being punished at our pleasure. It being understood, that it is not our will, nor will we permit, that any anabaptists, or re-baptizers (because of their wicked opinions) shall be received into favour, but be punished as a warning to others, without any dissimulation, favour, or delay. And in order so to do, in all things appertaining thereto, we give you, and each of you for himself, full power and special command.

Given at Brussels, under our seal hereto affixed, and now printed, the 10th day of June, A.D. 1535. Under the sanction of the Emperor and his Council, and undersigned, PENSART.[f]

PIETER KOSTER.—A.D. 1535.

In the year 1535, there was a pious brother named Pieter Koster, who had been a sacristan in the church at Saardam,[g] in North Holland. Having come to the knowledge of the truth, he was appointed a teacher of the congregation; but because of the persecution, went to live in Amsterdam, where he was taken prisoner by the sheriff, through the information of a woman living in his

[f] [Ottius, p. 83. Brandt, i. 68. "The German governments, of both confessions, bound by the imperial constitutions, ceased not to persecute the anabaptists with all their power." Ranke, Deutsch. Gesch. iii. 535.]

[g] [More correctly Zaandam. It is remarkable for the cottage, or hut, in which Peter the Great lived, in 1696, while working as a common shipwright.]

neighbourhood, who through foolish zeal made known the place where he had hidden himself. As it was at the time when some wicked riots and conspiracies took place in the world,[h] it was suspected that this friend of God was implicated in them. But it is evident from his own writings, as also in his confession, that of this he was innocent; and several credible witnesses can affirm, that he had with all his heart opposed them. Nevertheless, because he had been baptized on his confession of faith, according to the command and ordinance of Christ, and had besides filled the office of minister, he was condemned to death and executed by the sword in Amsterdam, expecting with all the righteous the reward promised by Christ, who says, *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven.* Matt. v. 11.

SYBRANT JANSON, HENDRIK GYSBRECHTSON OF CAMPEN, STEVEN BENEDICTUS, FEMMETGEN, EGBERT'S DAUGHTER, AND WELMUT, JAN'S DAUGHTER.

In the year 1535, [in the month of March,][i] three brethren and two sisters, named Sybrant Janson, Hendrik

[h] [Hortensius de Tumult. Anab. pp. 18, 23, 40, 53, &c., Brandt, i. 65—69. Although these seditions and mutinies are attributed to the anabaptists, the fact is very doubtful indeed. "However, says Brandt, in the apprehending and condemning the people of this sect, there was little notice taken, whether those whom they put to death were in any wise guilty of the above-mentioned riots and mutinies. But the severity of the government was extended against all of them, without making any distinction hardly between the most simple and innocent, and the most criminal," p. 69. This remark is most fully corroborated by the extracts from the official sentence-book, which will be found in the Appendix to this volume. Some of the mutineers were Lutherans. Ten Cate, Gesch. der Doopsg. in Holland, i. 11. Ypeij en Dermout, i. 133.]

[i] [Brandt, i. 69.]

Gysbrechtson of Campen, and Steven Benedictus; Fem-
[37] metgen, Egbert's daughter, and Welmut, Jan's daughter, were taken prisoners at Hoorn, in West Friesland, because they no longer obeyed the Romish church, but sought to
Matt. xix. [17.] observe the commands of God. By order of the court, the Schout[j] of the town, with the priest and some learned persons, went to examine them. When examined, they boldly confessed their belief, especially concerning baptism. Upon being asked if they had been baptized again, they confessed that they had, and did not repent thereof; that
Mark xvi. 15. they had been baptized according to the command of
Rom. vi. 4. Christ, to the putting off or burial of sin, and the putting
1 Pet. iii. 21. on of Christ, with the answer of a good conscience toward God. The rulers of darkness perceiving that they did not repent of this, and that they would piously abide by their faith, sentenced them to death, according to the emperor's edict, as clearly appears from the following sentence, which was pronounced upon them:—

Whereas M. Anthonius Sonk, the Schout, has indicted a certain Sybrant Janson, Hendrik Gysbrechtson of Campen, Steven Benedictus, Femmetgen, Egbert's daughter, and Welmut, Jan's daughter, for having been re-baptized, contrary to the prescribed laws, and against our christian faith, and the edict of his imperial majesty our most gracious Lord, without having done penance for the same, or received remission thereof:[k] concluding that all, and each of them, have thereby forfeited their lives and estates, and having adjudged, namely, the men to the sword, their bodies to be laid on the wheel, and their heads fastened to stakes, and the women to be drowned, with a stone hung about their necks, and desiring thereupon the

[j] [The chief criminal magistrate.]

[k] [This refers to an edict published in February, 1533, by which any anabaptist could be admitted to mercy on exhibiting a certificate from their father confessor, that they had manifested a suitable repentance, and had gone to confession, Brandt, i. 60.]

verdict of the sheriffs:[1] my lords, having heard the answer and defence of the aforesaid accused persons, by which they openly confess having been re-baptized, and not to have received remission for the same, declare it by their verdict as the law, that all the aforesaid persons, agreeably to the edict of his imperial majesty, and by the written laws, have forfeited their lives and property, and their interest in the privileges of this city, and that they all shall die; viz. the men shall be executed by the sword, their bodies laid on the wheel, and their heads put upon stakes (unless their lordships should extend grace to them, particularly to those who recant and repent): and the women shall be drowned with a stone fastened round their neck or body. Done, present all the sheriffs, and three burgomasters. June 7th, 1535.

This sentence having been passed, they were led out to death, to which they went with cheerfulness. Among other things, they spoke these words: "The servant is not better than his lord. If they have done this in the green tree, what then shall they do in the dry;" and more such expressions. Coming to the place which was prepared for this purpose, they were beheaded. The two women they led to the sea, and having fastened stones round their necks, they threw them into the sea and drowned them. For a long time their bodies floated about as objects of mockery and contempt; but the governors at last were moved to have them taken out and buried. Their deaths, however, excited great compassion in the burghers, and even in the magistrates themselves; insomuch that they afterwards spared their fellow citizens, in the business of religion, as much as ever they durst.[m]

Christian reader, hereby you may clearly see for what cause, and wherefore these people have had to suffer death; that it is not, as some blind zealots of the idolatrous

[1] [Schepenen.] [m] [From the Chronicle of Hoorn by Brandt, i. 69.]

papacy, slandering the truth, say,—that no one for his religion or faith is put to death, but for sedition and his evil deeds. But how falsely and shamefully they deal herein, may, by this alone, be plainly understood; that although in the same year that these persons were put to death, the siege of Munster[n] took place, they were not accused of having taken any part therein, much less of being promoters of any such evil deeds. But in this affair was manifested the spirit of the ancient Pharisees, who, when they pursued Christ to death, did not pretend that it was for his good doctrine, but that he must die for blasphemy. This is the manner of all tyrants, to inflict on the innocent, not only suffering and death, but likewise false accusations. But when the day comes that will come, then shall they see whom they have injured, and with amazement say: "Behold these are they whom we formerly mocked and blasphemed. We foolish men esteemed their lives madness, and their end without honour: behold, they are now numbered with the children of God, and their portion is among the saints."

ANDRIES CLAESSEN OF DRONRYP,

BEHEADED FOR THE TESTIMONY OF JESUS CHRIST UNDER THE STADTHOLDER GEORG SCHENK, AT LEEUWARDEN.

A.D. 1535.

Copy, from a certain old writing.

Introduction to the following, by the writer who sent it to us.

It is a precious word, and worthy of all acceptation, spoken by our Saviour, and left for our learning and instruction: *He that will save his life shall lose it; but he that loseth*

[n] [A similar course has been followed in later times. The excesses of Venner and the fifth monarchy men, have with as little justice been charged on the baptists of England. At no distant time, the editor hopes to lay the results of his researches on the Munster affair before the churches of Christ in this country.]

it for my sake, or the gospel's, shall save it to life everlasting. Matt. xvi. 25; Luke ix. 24.

This evangelic doctrine many faithful witnesses of Christ have heartily received for counsel and consolation, who have freely given up their lives for his holy name, looking to those promises, and that glorious reward, which, not in this, but in the future world shall be bestowed upon them; for so it stands in Wisdom, chap. iii.: *The souls of the righteous are in the hand of God, and no torment shall touch them. In the sight of the unwise they appear to die, and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they suffer much in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded. For God hath proved them as gold in the furnace, and received them as a rich burnt offering.*

[38.] Concerning the saying of Solomon, or, as others say, of Philo:° Wisdom iii. 1, of the souls of the righteous

This is a glorious testimony, and agrees well with that of the holy apostle Paul: *that it is through much tribulation we must enter the kingdom of heaven.* Our Saviour also says: *that the path is strait, and the gate is narrow that leads unto life, and few walk therein:* few, in respect of the great multitude that choose the broad way, and enter by the wide gate to their own loss, and everlasting ruin.

As likewise the saying of Paul, that through much tribulation we must enter the kingdom of God. Acts xiv. &c.

But few were found in Sardis, who had not defiled their garments; yet, those few should as conquerors be crowned, and be clothed in white raiment; their names should not be blotted out of the book of life, and the Son of God shall confess them before his Father, and his angels. These are the things promised to all conquerors. Rev. iii.

Of the few found at Sardis who had not defiled their garments. Rev. iii. &c.

This they have taken to heart who looked not at the things which are seen and perishable, but at those

What the holy martyrs have taken to heart.

° [Jerome says, that some of the ancients attributed the apocryphal Book of Wisdom to Philo, which opinion is favoured by Augustine. Luther also was of this opinion. It is however rejected by modern critics. Kitto's Cyclop. ii. 957.]

which are not seen; as was the case with those pious witnesses and martyrs of Christ, who left not only their goods and gains, and the great respect which they enjoyed in this world, but also laid down their own lives, and that cheerfully, for the sake of Christ: for neither persecution, nor any creature in the world, could separate them from the love of God in Christ. Rom. viii.

Of the valiant champion and soldier of Christ, Andries Claessen of Dronryp, and of his sufferings and death.

This appears, among other instances, in a valiant champion, and armed soldier of Christ, named Andries Claessen of Dronryp, a village situated in Friesland, between Leeuwarden and Franeker. In the year 1535, he was apprehended under the stadtholder George Schenk, brought to Leeuwarden, and on the 16th of March was beheaded and laid upon the wheel.

This took place three days after his imprisonment; but his body was, by the pious, privately taken away, and buried; his soul resposing under the altar of God.

Of his seven surviving children, from whose descendants we received this document.

He had seven children, who were obliged, after their father's death, to wander about in poverty and distress; but were supported (though not without peril) by the kind-hearted. From the personal testimony of his descendants, we have recorded these things. They sent us their written attestation, from the town of Franeker in Friesland; it was undersigned, "the 13th March 1658, JOUKE WYBES, &c."[p]

[p] [Claessen was regarded by his contemporaries as a pious and upright man. His persecutors thirsted to possess themselves of his large possessions. Before his execution he was tortured on the rack. His house was burnt to the ground, his property confiscated, and his wife, Anneken of Roorda, of noble family connections, with her children, was compelled to wander about for some time, houseless and homeless, the law forbidding all persons to afford them shelter. Ten Cate, Gesch. Doopsg. in Friesland, p. 72.]

[JAN EVERTS OF DEVENTER.—A.D. 1535.

Jan Everts of Deventer was put to death at Middelburg, in the year 1535. He had been baptized at the Hague by Meynart, a teacher of the church. He further confessed that his wife had been baptized at Delft, by Obbo of Leeuwarden; that for four years he had not gone to the sacrament of confession; that he did not believe that God was himself present in the sacrament of the altar, but that it was only useful as a memorial of the sufferings and death of our Lord. The customs and institutions of the church of Rome he did not esteem: and those of his fellow-believers whom he had seen put to death at Amsterdam, he held to be Christians, and as Christians had died. When promised forgiveness if he would repent, he steadfastly refused. Thus another witness of the truth was added to the martyred host of the Lamb.][q]

[To this year belongs the following admirable remonstrance of Jacob Hutter addressed to the marshal of Moravia.

It has already been observed that a large emigration, numbering some thousands of the persecuted baptists of the Tyrol, Switzerland, Austria, Styria and Bavaria, took place about the year 1530, under the guidance of Jacob Hutter.[r] The exiles found a refuge in Moravia. Soon after their settlement, King Frederic ordered their expul-

[q] [Ten Cate, Gesch. Doopsg. in Holland, &c. i. 10. It is also said that he denied that Jesus took his flesh and blood of the Virgin Mary; that is, as we understand it, of the *substance* of the Virgin. By this distinction it was sought to account for the sinlessness of our Lord's human nature. See the accounts of the martyrdom of Joan Boucher in Introd. to Tracts on Lib. of Conscience, p. cvi.; and of the Dutch Baptists in Introd. to Broadmead Records, p. lxii. and App. p. 505. Fox, Acts and Mon. ii. 732.]

[r] [Hutter is said to have been a native of the Tyrol, being born at Massein, about half a mile from Braunecken in the Pusterthal. Starck, p. 206.]

sion; but by the persuasion of the marshal, and from the expressed resolution of the people to make common cause with the refugees, the edict was withdrawn. Places of worship were now erected, farms purchased, the mutual advantages of commerce enjoyed, and families bound together by the closest and most endearing ties. Their numbers multiplied. The oppressed of many lands sought refuge and liberty of conscience in this land of peace. Again, an edict was issued for their expulsion, and its command sustained by military force. Time was, however, allowed for the removal of their moveable property; but no entreaties prevailed to obtain permission for them to inhabit the villages they had built, or to reap the fruits of the harvest they had sown. They offered to pay tribute for their possessions, and for the enjoyment of liberty to worship God; but the offer was rejected, and they were mercilessly driven away.

The dense forests on the confines of Moravia afforded them a hiding place. Amid the dark alleys and shades, the minds of the wanderers were animated to patience, constancy, piety and devotion, by the exhortations of their leader. "Be ye thankful unto God," ran the words of Hutter, "that ye are counted worthy to suffer persecutions and cruel exile for his name. These are the rewards of the elect in the prison-house of this world, the proofs of your heavenly Father's approbation. Thus did his people Israel suffer in Egypt, in the desert, and in Babylon. Thus have apostles and all the followers of the Lamb, some in prisons, in exile, and in persecutions: some in torments, in sufferings, and in martyrdoms, enjoyed the favour of their Lord, and have passed the more quickly to the paradise above. Sadness be far from you; put aside all grief and sorrow, reflect how great the rewards awaiting you for the afflictions ye now endure." Hutter further addressed the following epistle to the marshal, in the name of all.

"We brethren—who love God and his word, the true witnesses of our Lord Jesus Christ, banished from many countries for the name of God and for the cause of divine truth, and have hither come to the land of Moravia, having assembled together and abode under your jurisdiction, through the favour and protection of the Most High God, to whom alone be praise, and honour, and laud for ever: we beg you to know, honoured ruler of Moravia, that your officers have come unto us, and have delivered your message and command, as indeed is well known to you. Already have we given a verbal answer, and now we reply in writing: viz., that we have forsaken the world, an unholy life, and all iniquity. We believe in Almighty God, and in his Son our Lord Jesus Christ, who will protect us henceforth and for ever in every peril, and to whom we have devoted our entire selves, our life, and all that we possess, to keep his commandments, and to forsake all unrighteousness and sin. Therefore we are persecuted and despised by the whole world, and robbed of all our property, as was done aforetime to the holy prophets, and even to Christ himself. By King Ferdinand,[s] the prince of darkness, that cruel tyrant and enemy of divine truth and righteousness,[t] many of our brethren have been slaughtered and put to death without mercy, our property seized, our fields and homes laid waste, ourselves driven into exile, and most fearfully persecuted.

"After these things we came into Moravia, and here for

[s] [Ferdinand was also a bitter persecutor of the Lutherans. Luther, expressing his anxiety to hear from John Hessen, says: "We hear that Ferdinand, or rather his courtiers, rage fearfully against Christ. But the second Psalm is their master, as it is our comfort." Werke, xxi. 1125; xvi. 433. He was extremely rigorous against his protestant subjects in Austria and Bohemia. Ref. and Anti-Ref. in Bohemia, i. 48.]

[t] [These terms are indefensible, but they were indulged in by all the reformers. Thus Luther calls Duke George of Saxony, "the greatest of fools, a violent knave, and the devil's apostle." Arnold's Kirchen—und Ketzer Hist. ii. 85.]

some time have dwelt in quietness and tranquillity, under thy protection. We have injured no one, we have occupied ourselves in heavy toil, which all men can testify. Notwithstanding, with thy permission, we are driven by force from our possessions and our homes. We are now in the desert, in woods, and under the open canopy of heaven: but this we patiently endure, and praise God that we are counted worthy to suffer for his name. Yet for your sakes we grieve that you should thus so wickedly deal with the children of God. The righteous are called to suffer; but alas! woe, woe, to all those who without reason persecute us for the cause of divine truth, and inflict upon us so many and so great injuries, and drive us from them as dogs and brute beasts. Their destruction, punishment, and condemnation draw near, and will come upon them in terror and dismay, both in this life, and in that which is to come. For God will require at their hands the innocent blood which they have shed, and will terribly vindicate his saints according to the words of the prophets.

"And now that you have with violence bidden us forthwith to depart into exile, let this be our answer. We know not any place where we may securely live; nor can we longer dare here to remain for hunger and fear. If we turn to the territories of this or that sovereign, everywhere we find an enemy. If we go forward, we fall into the jaws of tyrants and robbers, like sheep before the ravening wolf and the raging lion. With us are many widows, and babes in their cradle, whose parents that most cruel tyrant and enemy of divine righteousness, Ferdinand, gave to the slaughter, and whose property he seized. These widows, and orphans, and sick children, committed to our charge by God, and whom the Almighty hath commanded us to feed, to clothe, to cherish, and to supply all their need, who cannot journey with us, nor, unless otherwise provided for, can long live—these, we dare not abandon. We may

not overthrow God's law to observe man's law, although it cost gold, and body, and life. On their account we cannot depart; but rather than they should suffer injury we will endure any extremity, even to the shedding of our blood. Besides, here we have houses and farms, the property that we have gained by the sweat of our brow, which in the sight of God and men are our just possession: to sell them we need time and delay. Of this property we have urgent need in order to support our wives, widows, orphans, and children, of whom we have a great number, lest they die of hunger. Now we lie in the broad forest, and if God will, without hurt. Let but our own be restored to us, and we will live as we have hitherto done, in peace and tranquillity. We desire to molest no one; nor to prejudice our foes, not even Ferdinand the king. Our manner of life, our customs and conversation, are known everywhere to all. Rather than wrong any man of a single penny, we would suffer the loss of a hundred gulden; and sooner than strike our enemy with the hand, much less with spear, or sword, or halbert, as the world does, we would die and surrender life. We carry no weapon, neither spear nor gun, as is clear as the open day; and they who say that we have gone forth by thousands to fight, they lie and impiously traduce us to our rulers. We complain of this injury before God and man, and grieve greatly that the number of the virtuous is so small. We would that all the world were as we are, and that we could bring and convert all men to the same belief, then should all war and unrighteousness have an end.

"We answer further: that if driven from this land there remains no refuge for us, unless God shall show us some special place whither to flee. We cannot go. This land, and all that therein is, belongeth to the God of heaven; and if we were to give a promise to depart, perhaps we should

not be able to keep it; for we are in the hand of God, who does with us what he will. By him we were brought hither, and peradventure he would have us here and not elsewhere to dwell, to try our faith and our constancy by persecutions and adversity. But if it should appear to be his will that we depart hence, since we are persecuted and driven away, then will we, even without your command, not tardily but with alacrity, go whither God shall send us. Day and night we pray unto him that he will guide our steps to the place where he would have us dwell. We cannot and dare not withstand his holy will; nor is it possible for you, however much you may strive. Grant us but a brief space; peradventure our heavenly Father will make known to us his will, whether we are here to remain, or whither we must go. If this be done, you shall see that no difficulty, however great it may be, shall deter us from the path.

"Woe, woe! unto you, O ye Moravian rulers, who have sworn to that cruel tyrant and enemy of God's truth, Ferdinand, to drive away his pious and faithful servants. Woe! we say unto you, who fear more that frail and mortal man than the living, omnipotent, and eternal God, and chase from you, suddenly and inhumanly, the children of God, the afflicted widow, the desolate orphan, and scatter them abroad. Not with impunity will ye do this; your oaths will not excuse you, or afford you any subterfuge. The same punishment and torments that Pilate endured will overtake you: who, unwilling to crucify the Lord, yet from fear of Cæsar adjudged him to death. God, by the mouth of the prophet, proclaims that he will fearfully and terribly avenge the shedding of innocent blood, and will not pass by such as fear not to pollute and contaminate their hands therewith. Therefore great slaughter, much misery and anguish, sorrow and adversity, yea, everlasting groaning, pain, and torment, are daily

appointed you. The Most High will lift his hand against you, now and eternally. This we announce to you in the name of our Lord Jesus Christ; for verily it will not tarry, and shortly ye shall see that we have told you nothing but the truth of God, in the name of our Lord Jesus Christ, and are witnesses against you, and against all who set at nought his commandments. We beseech you to forsake iniquity, and to turn to the living God with weeping and lamentation, that you may escape all these woes. Deut. xxxii. 43. Rev. vi. 10. xix. 2.

"We earnestly entreat you, submissively and with prayers, that you take in good part all these our words. For we testify and speak what we know, and have learnt to be true in the sight of God. We speak from a pure mind filled with the love of God, and from that true Christian affection which we follow after before God and men. Farewell."

This solemn and affecting remonstrance was delivered to the marshal by the hand of Hutter himself. It stayed the persecution. The baptists were restored to their lands and homesteads, and for a time they enjoyed the peace, freedom, and liberty of worship they sought. After this, on a journey to the Tyrol, the faithful servant of the Lord, Jacob Hutter, was arrested at Klausen, and by the command of Ferdinand taken to Innsbruck. Although severely tortured in his dungeon, he remained steadfast to the truth, unmoved by all the arguments and exhortations of the priests. At length he was sentenced to death, and breathed out his soul, a living victim, amid the flames of the funeral pile, outside the city gates.][u]

[u] [Fischer's Erhebliche Ursachen, pp. 41—50. Meshovius, pp. 81—91. Ottius, pp. 75—78. In the above translation the version of Meshovius is generally followed.]

[TWENTY-FOUR PERSONS BURNT IN ENGLAND.

In the year 1534, Henry VIII. signalized his assumption of the title of supreme head of the church of England, by issuing two proclamations against the baptists and the followers of Zuingle. Many of the king's "loving subjects," it is said, argued openly and arrogantly, even in taverns and alehouses, not only upon baptism, but also upon the sacrament of the altar. It was therefore the royal will that great diligence should be shown in arresting them; that they should be proceeded with according to the laws in use against heretics. Those whom the myrmidons of the law failed to detect, were commanded to depart in eight or ten days, with all celerity, from the kingdom. The second proclamation announces that many strangers who had been baptized in infancy, contemning the holy sacrament, had been rebaptized, and were now spreading their sentiments among the people. Many of these were arrested. In the month of May 1536, nineteen natives of Holland were seized and imprisoned. Fourteen persisted in their so called errors, and were burnt in various places. It was complained that they drew their "damnable errors" from the indiscreet use of the scriptures.

Besides these, the registers of London, says Fox, "make mention of certain Dutchmen counted for anabaptists, of whom ten[v] were put to death in sundry places of the realm, anno 1535; other ten repented and were saved." That these readers of holy scriptures, and propagators of the truth of the gospel, suffered with constancy for their faith, we are assured by the reformer Latymer. Says he, "the anabaptists that were burnt here in divers towns in England, as I heard of credible men, I saw them not

[v] [Their names were Segor, Dericke, Simon, Runa, Dericke, Dominick, David, Cornelius, Elken, Milo.]

myself, went to their death even *intrepide*, as ye will say, without any fear in the world, cheerfully." Alas! this good man could commend the sanguinary deed: "Well, let them go."][w]

SEVEN BRETHREN.—A.D. 1536.

This year, seven brethren, namely, Hans Bek, Wolfert Snyder, Christiaen Alzeiter, Balthazar Gesel, Wolfert of Getzenberg, Hans Maurar, and Pieter Kraneweter, were taken prisoners at Gofedaum in Etschland. Much was undertaken and done to overcome them and draw them away; but as this was unsuccessful, and they continued to adhere to their faith and to the truth, they were condemned to die by Pilate's band, who, by the counsel of the high priest, delivered them over to the executioner, that the business might be brought to an end. As they went from life to death, they earnestly exhorted the people to repentance, and that this is the truth of God; showing that no impure, false, slothful, or careless heart can stand when brought to trial. Wolfert at one time fell away, and yielded to the ungodly; but afterwards bewailed and deplored his conduct. Being again, some days after, called before the judge, he confessed the Lord, and said that the devil had deceived him, and that he had done wrong in the sight of God. He was then conducted to the others in the tower, and remaining steadfast was likewise executed with them. Thus have they together borne witness to the truth, at Gofedaum, with their blood.

[w] [Wilkin's Concilia, iii. 777, 779. Fox, Acts and Mon. ii. 956. Burnet's Ref. i. 355. Latymer's Sermons, p. 160.]

PIETER GERRITSON, PIETER JORISON, PIETER LEYDECKER, AMD JANNEKEN MELS.—A.D. 1536.

In the year 1536, in the morning of St. Margaret's day, the bailiff at Zierikzee apprehended three brethren and a sister, named Pieter Gerritson, Pieter Jorison,[x] Pieter Leydecker, and Janneken Mels. Although but partially dressed, he led them away, and put them in confinement, where for seven weeks they remained prisoners, and by no suffering or misery inflicted on them would apostatize. When they were examined, or put to the question, many human traditions were brought before them, which they endeavoured to repel by the word of God. The burgomaster said, "We regard not your word of God, but abide by the emperor's mandate; and all that act contrary thereto, we shall, as unworthy of regard, root out." They answered: "Mr. Burgomaster, thereby you shew yourself willing to be a promoter of the kingdom of Babel and Bel, [39] from which indeed you will gain some reward here on earth; but hereafter, with Antichrist and that crowned beast, will suffer eternal condemnation in the lake of fire." They were then laid upon the rack (although they were burghers, and in violation of their privileges), but they would not recant, notwithstanding the blood ran down to their feet; their confidence was in God, and their cry unto him. After the torture, they were again taken above, where they comforted each other with the word of God.

Matt. xv. 23. 2 Tim. iii. 16.

1 John ii. 18. Rev. xiii. and xix. 20.

1 Thess. iv. 18.

Finally, on the 4th of September, they were condemned to death, and brought unbound to the scaffold; notwithstanding, they boldly and humbly stepped forward as the sheep of Christ, and kneeling down, with their last breath

[x] [Gerritson was a native of Enkhuizen in North Holland, Jorison of Brouwershaven in Zeeland: both had been baptized some months before by Leenaart of Antwerp. Ten Cate, Gesch. Doops. in Holland, i. 9.]

they said, with Stephen: *Lord Jesus, receive our spirits into thy hand.* They were speedily beheaded, their bodies burned, and their heads placed on stakes. Thus did they present their bodies a sacrifice to God. Acts vii. 60.

JERONIMUS KELS, MICHIEL ZEEPSIEDER, HANS OVERACKER.—A.D. 1536.

In the beginning of the year 1536, Jeronimus Kels of Kufstein, with Michiel Zeepsieder of Walt in Bemen,[y] and Hans Overacker of Etschland, were commissioned to go[z] into the earldom of the Tyrol; but being come to Vienna in Austria, they were seized, having been betrayed by the innkeeper with whom they lodged. While at supper, the people there sought to discover who they were by drinking their healths; and when they found out their views, by their declining to respond to the toasts, the landlord sent for paper, and wrote a letter in Latin, which, among other words, contained the following: "Here are three persons, who, I think, are all anabaptists." But he was not aware that brother Jeronimus knew Latin, who then informed the other brethren. They all agreed to await the result as it might please the blessed God. In two hours came the officers, and led them bound before the judge. After the hearing, they were conducted to prison. Acts xiii 2. Acts v. 27. Acts iv. 3. Matt. xxvii. 2.

After eight days, the judge summoned them to appear before him and his assessors: they were told to recant. Brother Jeronimus said, "They ought themselves to renounce their unbelief, and not so falsely bear the name of God or Christ." At this the judge was

[y] [Perhaps a native of the forest district of Bohemia.]

[z] [Probably as messengers from their brethren in Moravia. Two of them were natives of the Tyrol, from whence they may have previously emigrated with Hutter. See before p. 147.]

greatly enraged against Jeronimus. When he said they were no Christians, the judge replied, "Thou art a desperate crafty knave." As the same thing was at least ten times demanded of him, he always gave the same answer. The assessors said, "The profane fellow is not worthy your worship's indignation." They were then led back to prison, the justices being violently incensed against him and his brethren.

Another week having elapsed, they were all three again summoned before the judge, who had brought with him three deeply read, subtle priests, who, speaking to him, contemned our calling, vilified our faith, and pretended that they were sent to point out to the prisoners their errors. On which Jeronimus boldly and undauntedly
John iii. 34. said, "We are in the right way. Our mission is from
John x. 5. God. Christ has taught us that we should listen to no strange voice." He likewise said, "We are willing to give account to all men, and to show the ground of our hope. But when monks and priests are sent from the
1 John ii. 18. pope, who is Antichrist, we desire not to speak: for they are great knaves, whoremongers, perjurers, rogues, and seducers,[a] as these are."

On this the judge said, "Do you not yet, my good Jeronimus, know them, the good gentlemen?" Jeronimus
Matt. xxiii. 10. said, "God is my Master, but in no wise they." He then gave answers respecting the mass, original sin, baptism,
Luke x. 21. his mission, and the abominable idolatrous sacrament,

[a] [Luther calls the monks and priests, creatures of the devil, fallen stars, forgers of idols, living in the seven deadly sins, savage beasts, and citizens of Rogueland; and their monasteries and churches the dens of murderers. Werke, vii. 927. xix. 2321. xi. 1984, 1985. Bucer, the Strasburg reformer, is no less choice in his epithets. The catholic clergy were "wandering spirits, true apostles of Antichrist, adversaries of Christ, devil-preachers, oppressors of the holy gospel: the most pernicious, venomous hypocrites, soul-murderers, and robbers of God, the earth ever bore." Döllinger's Reformation, ii. 21.]

during nearly two hours and a quarter. He was afterwards earnestly entreated to think of his precious life, his wife and child; to take to heart the faithful promises made them, and to pray to God; they would also pray. But he said, he and his brethren had the truth, and by that they would abide; they might do what they pleased. As they could not, with their poison, prevail over any of the brethren, the judge remanded them all to prison, where, lying within sound of each other's voices, they, joyful in God, sang to each other consolatory hymns. Thus, singing and conversing aloud, they were mutually comforted and strengthened. They also delivered in writing their confession of faith to the magistrates and judge of Vienna, with sufficient proofs of holy scripture.

To the aforesaid brother, Hans Overacker, the day of the Lord three times appeared in prison, as he from thence made known to us. He saw, with the inward eye of the mind, as also with his bodily eyes, such things as he could not communicate. He saw the state of the children of God, and what great grace they receive from Him: on the other hand, how terrible and fearful is that day for the ungodly; so that he prays, that God might never suffer him to experience that great and dreadful wrath which will be the punishment of iniquity. Mal. iii. 17, & iv. 1, 2.

After many attempts made upon these brethren, who, like valiant champions and lovers of God, continued steadfast in the faith, they were condemned to death by Pilate's followers; and on the Friday before Judica,[b] in the Fast of [40] the before mentioned year, they were committed to the flames at Vienna, and their bodies burned to ashes. Matt. x. 22.

[b] [Passion-Sunday in Lent.]

JURIAEN VASER AND LEONHARD SAILLER.

A.D. 1536.

In the same year, Juriaen Vaser, a servant of God and
John xii. 26. Acts vi. 4. of his church, with brother Leonhard Sailler, his companion, were apprehended at Nyedorp, in Austria, through which place they were journeying, imprisoned, and put into the stocks. The following day came the judge of Metlyng, the whole council, and others with them, and inquired of them why they lay there in confinement? They replied, "For the faith of Christ, and the truth of God."

They then took them, and brought them through some fields, from Nyedorp to the market-place of Metlyng, two miles from Vienna.[c] The whole way they bare witness with all boldness to the truth, and testified the righteousness and judgment of God so fully, that the judge and all the others were agitated, and ventured not to utter a single word. They were then led to the common prison, and exposed to every kind of wicked and shameful filthiness from those who lay in confinement with them; by which they were daily, and with great sorrow of heart, distressed; so that they would rather have been placed in some filthy hole, than be compelled to hear such ungodly beings.

During their imprisonment, many urgent solicitations were used with them concerning infant baptism, the sacrament [of the altar,] and our denominating them all ungodly and unbelieving. But they answered, "With respect to the baptism of infants, their views were perfectly well understood. They further said, that while men called them-

[c] [Probably Mödling, two *German* miles from the capital. Travellers still inspect with horror the chamber of torture, and its apparatus of tyranny, in the old castle. Nyedorp, or Neudorf, is a short distance from Mödling on the road to Vienna.]

selves Christians, but bore the name of Christ falsely, and touched not with their finger the very least of the things that Christ had commanded and enjoined, they ought to know that they were of the devil; that unless they repented of their sins, God would destroy their false glory; that they, with the rich man and the whole world, will be thrust into the depths of hell, and that this will assuredly come to pass, although now they believe it not."

John viii. 44
1 John ii. 17.
Luke xvi. 23.

After they had been nearly a whole year in prison, they had fully prepared themselves for death; yea, were of such willing mind, so full of consolation, and likewise so joyful in the Lord, that they besought the Lord, the gracious God, to release them from this mortal tenement, and this blind and wretched world; for they had a good hope, and great joy, and a hearty desire to depart, waiting now, every hour of the day, through the help and power of God, manfully and boldly to die for the truth of God, and for the name of our Lord Jesus Christ, regardless of the pain and suffering they might be called to endure. Nevertheless, through the remarkable providence of God, they were wonderfully, and unhurt in conscience, released, and arrived in peace at the church at Trasenhoven, where they were received by the church as good and worthy brethren, beloved in the Spirit, and welcomed with great joy.

1 Pet. i. 13.
1 John v. 19.

A.D. 1537. In the following year, the aforesaid Juriaen Vaser, by desire of some zealous brethren, was sent to Pekstal [Pogstall] in Austria, where he joyfully began to teach the word of the Lord, notwithstanding that he was just come out of prison at Metlyng. He gathered the faithful together, and formed a church agreeably to God's command. But he could not escape the toils of a crafty knave, who, feigning a desire to learn from him, as a minister, the nature and ground of the truth, brought with him many servants, whom he ordered to lay hold of and

capture this Juriaen Vaser, when a suitable opportunity should occur. This they faithfully performed. He was afterwards repeatedly tortured with great cruelty, and in many ways proved in prison; but he remained altogether steadfast, and became a faithful leader of those he had taught, even unto death. And thus he, being executed with the sword, testified with his blood the faith and truth of God.

Matt. xxiv. 13.
John x. 4.
1 Pet. v. 1.

[HENRY CRAUT, JUSTUS MÜLLER, AND JOHN PEISKER.

In the year 1535, there were arrested at Little Eutersdorf, on the river Saal, a teacher, his wife and daughter, and fourteen other persons, by the magistrate of Leuchtenburg. Some were induced to recant by the persuasions and arguments of Cruciger and Melancthon, who were then residing at Jena on account of the plague raging at Wittenburg. But three, Henry Craut, a tailor of Espenfeld near Frankenhausen, Justus Müller of Schonau, and John Peisker of Eutersdorf, remaining steadfast, were detained some months in prison, and on the 27th of January, 1536, were publicly decapitated at Jena, on the sentence of the Wittenburg magistracy.

From a document signed by Melancthon's own hand, it appears that they were accused of denying that infants had any sin, and therefore they did not need baptism. Infant baptism they altogether repudiated. They believed that the innate infirmity, that is to say, the depraved concupiscence, or the evil of their birth, is not sin, but becomes such in riper years: all infants, therefore, even those of Turks, Gentiles, and Jews, are saved without baptism.[d] Magistrates are not necessary among Christians:

[d] [In his apology for the Augsburg Confession, Melancthon affirms generally, that "baptism is necessary to salvation," and especially that t

ministers of the word are sufficient. Oaths are unlawful. They urged such a community of goods as was practised by the apostles,[e] and disapproved of marriages with unbelievers. By oral instruction as well as written admonitions, Melancthon sought to turn these confessors from the truth: they said, they would abide solely by the scriptures. Their sentence alleged the following reasons for their punishment: that they, contrary to the word of God, the imperial edict of 1529, and the published commands of the elector, had joined the sect of the anabaptists; that Henry Craut had re-baptized others, and was a leader of the faction; and that contrary to the prohibition of the prince, they had formed a congregation at Eutersdorf: they spurned every admonition, and persevered in error.

But unmoved, either by arguments, threats, or the fear of death, with all boldness, cheerfulness, and trust in God, they sealed their faith with their blood.[f]]

children baptism is not useless, "but necessary and *operative* to their salvation." In the article on original sin, he affirms it to be the mind of Luther "that baptism takes away the *imputation* of original sin; but the *material* of sin remains, namely, evil concupiscence. With respect to the *material*, the Holy Spirit, bestowed by means of [durch] baptism, begins to slay the evil concupiscence, and creates new affections in men." It was easy to suppose that they who denied these effects of baptism, were guilty of denying the dogmatic principles connected with them. It is, however, quite clear from Melancthon's own statement, that the baptists did not deny the defectiveness or depravity of man's fallen nature from and in his birth. Melancthon's Werke, ii. 48, 144. Roethes Auswahl.]

[e] [I have never met with an authentic instance of the practice of community of goods among the baptists at the time of the Reformation, though it is often asserted they held it to be an institution of the New Testament. Many instances, however, occur, and some in this volume, where these persecuted men practised the largest hospitality to their brethren in tribulation. It is evident from the narrative of the Moravian emigration, that the property of the communities was not held in common. See before, p. 147. It seems, however, probable that their settlements were so formed as to resemble somewhat the modern communities of the United Brethren.]

[f] [Seckendorf, Comm. de Luth. lib. iii. sect. 42. Add. p. 115. The historian tells us afterwards that the elector disapproved of their decapitation. Some other baptists are also mentioned by this writer as suffering imprisonment or death in this year. Gottf. Arnold's Ketzer Hist. ii. 277.]

[On the 7th August, 1536, a diet was held at Homburg, in the dominions of Philip, Landgrave of Hesse Cassel. There were present eight of the nobility, seven delegates of cities, and ten preachers and learned men, when the opinions of several jurists, reformers, and Lutheran divines were laid before them on the question of punishing capitally the so called heresy of anabaptism. The following summary embraces the conclusions of these various parties.

1. The judgment of Melancthon:[g] That the anabaptists may, and ought to be restrained by the sword. That those who have been sent into exile, and do not abide by the conditions, are to be punished by the sword.

2. The judgment of the Luneburgers: That the magistrate ought to punish heresies with the sword; that subjects ought to be compelled to hear the word of God; that heretics are guilty of sedition, and are therefore to be put to death; that they cannot be restrained by words alone; that the magistrate cannot discharge his duty without using the sword.

3. The judgment of the divines of Ulm: That none ought to be punished on account of religion, but that on account of heresy a man may be punished. That those who seduce others, should be beaten with rods.

4. The judgment of the Augsburg divines: That they had not put any of the anabaptists to death, but had branded them on the cheek, and used other severities.

5. The judgment of the divines of Tubingen: That anabaptists who seduce others should be punished by the sword; that others should be imprisoned, and, if they do

[g] [Melancthon published this year, in a small quarto pamphlet, an affirmative reply to the question, "Whether it is the duty of the magistrate to restrain the unchristian sect of the anabaptists with corporal punishment and death?" It may be found in Luther's Werke, Th. xx. 2182. The opinion in the text appears to have been sent as the deliberate conclusion of Luther, Cruciger, Pomeranus, and Melancthon, in a letter to the Landgrave, dated the 5th of June. Ottius, p. 89.]

not recant after receiving instruction from the pastors, should be punished.

6. The decision of the chancellor: That there should be a common jail, in which the anabaptists should be imprisoned; that they should be treated severely; that they should be instructed: that if foreigners should return after being banished, they should be put to death. Werner of Waldenstein is of the same opinion.

7. Doctor Isermann:[h] That it is lawful to punish anabaptists with death. That the more simple should, however, first be instructed. That those who are now in confinement at Marburg should be examined, and should be punished as a warning to the rest.

8. Otto Hundius:[i] That the anabaptists ought to be severely punished, as guilty of sedition. That they should first be instructed. That public prayer should be offered to God for their conversion. That if they remain obstinate, their leaders should be punished with exile. That a fixed plan should be adhered to everywhere.

9. M. Adam:[j] That the cause of the increase of anabaptism is, that good laws and constitutions are not maintained, nor those who transgress them punished. That adulteries, revellings, and such like things, are committed with impunity. That by this the anabaptists are strengthened.

10. Hartmann Schleger: That they should be instructed by the ministers: if they remain obstinate, they should be punished with exile. That those who return should be punished [with death.]

[h] [John Eisermann was a theologian of Hesse. He took part in the consultations held previous to the assembly at Schmalkald. Seckendorf, lib. iii. sect. 52, p. 145.]

[i] [Of Hesse. Ranke, ii. 133.]

[j] [Professor of theology at Marburg. His cognomen was Craftius, or Crato, of Fulda. In the following year, the Landgrave made him superintendant of one of the six ecclesiastical divisions of his territory. Seckendorf, lib. iii. sect. 58. Add. 2. p. 162.]

11. D. Tilemann:[k] That they are unwilling to be taught by any man, and that if faithfully instructed and convicted of error, they do not yield. That they ought to be punished. That in Prussia men of this kind are condemned to perpetual hard labour. That that ought to be the case here.

12. Fontius:[l] That they should be kindly instructed by the pastors. That if obstinate they should be punished. That a careful distinction, however, should be made, for they are not all alike in sentiment.

13. Dionysius:[m] That earnest and public prayer should be offered to God, that he would avert the impending pest. That errors should be every where refuted from the pulpit. That the wicked should be every where severely punished, lest scandal should arise. That the obstinate must be beheaded.

14. . . . . That the magistrate may compel his subjects to hear the word of God. That the pastors ought to deal kindly with them, in order that they may feel that neither their blood nor wealth is sought. That they ought either to be banished, or to be confined with hard labour.

15. The pastor of Allendorf: That they are not to be tolerated, because they seek the destruction of Christianity; and that more eagerly than do the Turks. That they ought to be banished, and their leaders punished with death.

16. The pastor of Milsungen:[n] That public prayer

[k] [Tilemann Schnabel of Alsfeld, made one of the superintendants by the Landgrave. Ib.]

[l] [John Fontius of Cassel, likewise made a superintendant by the Landgrave. Ib.]

[m] [Dionysius Melander, court preacher of the Landgrave Philip. Ranke, Deutsche Gesch. iv. 258. He is charged with polygamy by Döllinger. Reformat. ii. 211.]

[n] [John Lening. Before he joined the reformers he had been a Carthusian monk. Döllinger's Reformat. ii. 211.]

should be made to God, that the lives of all of them may be changed for the better. That all expedients must be tried, up to death by the sword. That there ought to be, however, a distinction in the punishments.

17. The delegates of the cities: That the states were prepared to carry out whatever was determined, while that pestilence might yet be averted. That they wished the laws about that matter should be amended.

18. The vicars of the Prince conclude: That the laws concerning this matter ought to be amended. For this purpose the chancellor, Dr. Walther,[o] Fontius, M. Adam, R. Schenk,[p] Sigismund von Bainauburg, Cassel, and Marburg are deputed. That public prayer ought to be offered, and the wicked persons severely punished.

19. The summary of the law that was passed: That the ministers ought before every sermon to exhort the people to pray for the anabaptists. That wicked persons, adulterers, drunkards, gamblers, and such like, should be severely punished, that there may be no scandal. That perjurers should be noted, brought to trial, and punished. That those that strive who can drink the most, ought to be punished according to former custom. That the hosts should be fined ten florins, &c. What follows is simply designed for the removal of abuses which seemed to give the anabaptists a pretext for schism.

It is decreed, That all those err in their faith who reject pædobaptism and re-baptise; who despise the authority of the magistrates, and refuse to pay customs and tributes; who deny that Christ received from Mary a flesh consubstantial with us; who observe a community of goods. They who preach without being called, who appoint and frequent secret conventicles, who speak

[o] [Dr. John Walther was a councillor of the Landgrave. Seckendorf, lib. iii. sect. 124, 7.]

[p] [Rodolf Schenck of Schweinsburg, also a councillor and *locum tenens* of the Landgrave. Ib.]

against the commands of the magistrates, and return from exile, ought to be punished by the sword. Those who are suspected of anabaptism ought to be taken in custody to the superintendant of their district, to be examined by him, and to be kindly instructed. If they renounce their errors, instructions should be sent to the magistrate and pastor of the place, that they be received into the bosom of the church, publicly abjure their error, ask for pardon, promise obedience to the church, &c. If they submit, and again return into the favour of the church, they ought to bestow alms upon the poor in proportion to their means. If those who obstinately adhere to error are foreigners, they ought to be banished, and if they return to be put to death. If any who have not preached, nor baptized, nor frequented the meetings, but have been led astray through simplicity, yet continue obstinate, they must be beaten with rods, and punished with perpetual exile, under peril of death if they return. The third return is to be punished with death. If any one in the very act of suffering punishment repents of his error, he should be led back to prison, and consultation held how it may be expedient to deal with him. If foreign residents frequent meetings, preach, &c., let them be commanded to sell all their goods, or if they refuse, let them be sold by the magistrate, and let them be punished with perpetual exile; if they return, the first time let them be beaten with rods and branded on the cheek; the third time, let them be punished with the sword. If any, seduced through simplicity, refuse to be instructed, and remain obstinate, let their goods be sold, and themselves driven into perpetual exile; if they return a second time, let them be whipped; if a third time, let them be kept in prison till they change their opinion. Special prisons should be provided in which they may be kept on moderate allowance of food. The children of anabaptists, who are grown up, if they do not follow their

parents, but remain in the church, should be left uninjured, and their parents' property distributed to them. Infants abandoned by their parents, ought to be educated, and the property of their parents kept for them, &c.

The names of the anabaptists in prison at Marburg were Henry Stötz, George Schlosser, Herman Plattener, and Peter Rolle. They confessed, 1. That they rejected pædobaptism, and that all of them, except Schlosser, had been re-baptized. 2. That they were willing to obey the just commands of the magistrate; but if commanded, would not become soldiers. 3. Concerning the incarnation of Christ they were unwilling to dispute: scripture did not testify that the flesh of Christ was taken of the blessed Virgin Mary. 4. In the holy supper the flesh and blood of Christ is not communicated. 5. They were unwilling to frequent the public preaching, because the word of God was not taught; because that the ministers were hirelings, neglected excommunication, and admitted sinners to the congregation.

On the first day of the month of November, Bucer held a colloquy, lasting three days, with the Marburg baptists, at which George Schnabel was on their part the principal respondent. Many learned men were present, the senate and governor of the town, also Dr. Isermann, the rector M. Adam, and some others. The subjects of discussion on the first day were excommunication and the purity of the church. On Thursday, the second day, the baptist commenced the discussion. He said, "The Hessian church is not the church of Christ, because it persecutes the poor, and banishes them from their possessions. The kingdom of God is joy and righteousness; but this church with great zeal commits injustice—it persecutes the innocent," &c. Bucer replied: "The church does not persecute; it is the magistrates, and they only certain mischievous anabaptists. The church wishes to remain in peace; but these

men despise the church." The want of discipline, usury and tithes, were then treated of. Next came infant baptism. Said Schnabel: "The church abuses the sacrament of baptism, in dispensing it to infants who have neither the capacity of faith nor doctrine." Bucer: "Pædobaptism is sustained by many reasons. In the Old Testament the covenant was made with Abraham and his seed, of which circumcision was the seal. In the New Testament the same covenant is made with the faithful and their seed; therefore baptism, the seal of this covenant, must be extended to all, since some sort of faith can exist without hearing. For, by your own confession, infants are saved; therefore, by faith, Mark xvi., although they cannot hear the word of God." Schnabel: "There is no command for it in the New Testament." Bucer: "Nevertheless, the reason of it can be shown from holy scripture." After some reference to other matters, the meeting closed.

On the following day arose the question of heresy. "It is nowhere written," said the baptist, "that unbelievers should be put to death." Bucer: "Blasphemy must be punished. The disturbance of religion ought to be forbidden much more than any temporal mischief." Baptist: "Unbelievers ought not to be punished: our enemies should be loved." Bucer: "When the magistrate punishes an enemy, he loves him. It is a father punishing his child."

While some yielded to the combined influence of fear and persuasion, others remained steadfast, and were finally banished from the dominions of Hesse.[q]]

[In this year it would appear that the truth prevailed to no inconsiderable extent in England; so much so as to call forth from the convocation which met in June, not

[q] [Ottius, pp. 86—93. Ottius presents the above particulars, as excerpts made by himself from the Archives of Cassel.]

only a collection of the various errors then broached among the people, but the following exposition of the doctrine of the church, which, with some other articles, was agreed upon, and published with the king's authority. From the article "on the sacrament of baptism," it may be seen what sort of men the clergy condemned as heretics in those days.

"As touching the holy sacrament of baptism, we will, that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must of necessity believe certainly all those things which have been always, by the whole consent of the church, approved, received, and used in the sacrament of baptism; that is to say, that the sacrament of baptism was instituted and ordained in the New Testament by our Saviour Jesus Christ, as a thing necessary for the attaining of everlasting life, according to the saying of Christ: 'No man can enter the kingdom of heaven, except he be born again of water and the Holy Spirit.' John iii. 5.

"Item, That it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of sins, and the grace and favour of God, according to the saying of Christ: 'Whosoever believeth, and is baptized, shall be saved.' Mark xvi. 16.

"Item, That the promise of grace, and everlasting life, which promise is adjoined unto this sacrament of baptism, pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children; and that they ought, therefore, and must needs be baptized; and that by the sacrament of baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God. Insomuch as infants and children dying in their infancy shall undoubtedly be saved thereby, and else not.

"Item, That infants must needs be christened, because they be born in original sin; which sin must needs be remitted, which cannot be done but by the sacrament of baptism, whereby they receive the Holy Ghost, which exerciseth his grace and efficacy in them, and cleanseth and purifieth them from sin by his most secret virtue and operation.

"Item, That children or men, once baptized, can nor ought ever to be baptized again.

"Item, That they ought to repute and take all the anabaptists' and the Pelagians' opinions, contrary to the premises, and every other man's opinion agreeable unto the said anabaptists' or Pelagians' opinions in this behalf, for detestable heresies, and utterly to be condemned.

"Item, That men or children, having the use of reason, and willing and desiring to be baptized, shall, by the virtue of that holy sacrament, obtain the grace and remission of all their sins, if they shall come thereunto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the articles of our faith, according as it was mentioned in the first article.

"And, finally, If they shall also have firm credence and trust in the promise of God, adjoined to the said sacrament, that is to say, that, in and by this said sacrament which they shall receive, God the Father giveth unto them, for his Son Jesus Christ's sake, remission of all their sins, and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God, according to the saying of St. John and the apostle St. Peter: "Do penance for your sins, and be each of you baptized in the name of Jesus Christ, and you shall obtain remission of your sins, and shall receive the gift of the Holy Ghost." Acts ii. 38. And according also to the saying of St. Paul: "God hath not saved us for the works of justice which we

have done, but of his mercy by baptism, and renovation of the Holy Ghost; whom he hath poured out upon us most plentifully, for the love of Jesus Christ our Saviour, to the intent that we, being justified by his grace, should be made the inheritors of everlasting life, according to our hope.' Titus iii. 5."[r]]

BASTIAEN GLASEMAKER, AND HANS GROENVELDER.—A.D. 1537.

In the year 1537, were likewise made prisoners at Imst, in Upper Innthal,[s] Bastiaen Glasemaker and Hans Groenvelder, for the faith and truth of God. They were first executed with the sword, and afterwards burned. With great joy, they confessed the Lord, his holy word and truth. At the place of execution, an innumerable multitude of persons were present. Hans spoke with a loud voice, and exhorted and warned the people for their welfare, as did also Bastiaen, even to their death; so that the spectators were astonished at them. John xvii. 14.

It was found impracticable entirely to consume their bones, they were therefore thrown into the river; and as the heart of one of them likewise could not be burned, it was doubtless designed as a remarkable testimony. John xv. 27.

HANS PEIZ, AND SOME OTHERS.—A.D. 1537. [41]

In the same year, 1537, Hans Peiz, a minister of the gospel, and some fellow-believers, were led prisoners to 1 Cor. iv. 1.

[r] [Fuller's Ch. Hist. book v. sect. iv. § 34, 35. He calls the religion of the church of England then established, "a twilight religion."]

[s] [In the north of the Tyrol, on the road to Innsbruck.]

Passau on the Danube,[t] for the truth of God. They lay a long time in confinement, suffered and bore much, and, with others, who bore testimony to the same faith and truth, died in prison, after great steadfastness and valiant piety.

Matt. x. 21.

HANS WOEKERAER, AND HANS BARTEL.—A.D. 1537.

In the same year, 1537, were apprehended in Bavaria, the brother Hans Woekeraer, and another brother named Hans Bartel, a weaver. They were led to Mermesz, where they lay sixteen days. They were heard twice by Caiaphas and the priests, and twice put to the torture. It was demanded what they held concerning the sacrament? They spoke against it with great power, saying, that it is an abomination, and an idol before the Lord; nor could it possibly be believed that the body of Christ, the very flesh and blood that hung upon the cross, should be eaten so many hundred thousand times. But the supper of the Lord is a remembrance of his sufferings, death, and blood-shedding, by which he has redeemed us. To bring this to remembrance, and to root it in their hearts, will the faithful, who are members of his body, or of his church observe it, and thereby render him hearty thanks. After this, they were asked concerning infant baptism, and what they held relative to the priests and their churches? Against the whole of which, they spoke according to the truth. They were then questioned as to their views respecting the marriage state, and the ten commandments: to which likewise they gave answers.

Matt xxvi. 62.

Matt. xxvi. 26—28 Luke xxii. 19.

Rom. xii. 5.

[t] [Passau is a large frontier town of Bavaria, situated at the junction of the Inn and the Ilz with the Danube. At Straubing, on the road from Passau to Ratisbon, and at Aibling, near Munich, many baptists likewise suffered death this year, some by water, others by fire, for their faith. Winter, p. 37.]

After this they were led bound to Breukenhausen, and laid separately chained in prison. Six times were they brought out to be heard, in order that they should recant and renounce their faith, and so find mercy. But they would in no wise exchange the divine mercy for the world's favour, being assured that they held the right faith, and stood on the truth of God. The seventh time, the priests came to them in the prison; but they continued steadfast in God. They were also sorely tortured. Hans they stretched till he became extremely ill, and brother Bartel twice; but without making any impression upon them.

The eighth time, the judge came to them, and three more with him, who threatened them with the loss of life, and the punishment of death by fire, having before shamefully and terribly entreated them. But they trusted in the Lord to abide faithful and steadfast to divine truth, even to the end, through the unspeakable riches of the grace and power of God. They were afterwards burned for the faith, thus valiantly witnessing to the truth, and obtaining the crown of the martyrs of Christ.[u]

Rev. ii. 10 Matt. x. 22.

2 Tim. iv. 8. Phil. i. 29.

PHILIP DE KEURS.—A.D. 1537.

At Cassel, in Flanders,[v] there was also in the year 1537 a God-fearing pious man, by name Philip de Keurs, a cabinet maker by trade. Having separated from this present evil world, and turned his feet into the narrow

Gal. i. 4 Matt. vii. 14.

[u] [At Haarlem, was put to death this year, for the faith, Adrian Vermeer, a teacher of the church at Leyden. He was a tanner by trade; but occasionally travelled on the service of the gospel. It was on such a journey that he was seized and put to death. Ten Cate's Doopsg. in Holland, &c. i. 39.]

[v] [Now in the French department du Nord. Cassel is chiefly celebrated for its fine scenery, which resembles that of Malvern.]

John vii. 7. path of the cross (leading to the kingdom of God), he was
John xv. 18. hated, contemned, and persecuted, like his Lord and Master Jesus, by the servants of this world. At last he fell into the hands of the tyrants, who tyrannically thrust him into heavy and severe confinement. But as he had
Matt. vii. 24—26. xvi. 16. not built on the shifting sand, but on the immovable rock,
1 Pet. i. 7. he remained like gold purified, steadfast through all. As he by no means whatever would decline from the truth, he was condemned, at the said place, to suffer death. He
Rev. ii. 10. thus confirmed his belief of the truth with his blood.
1 Pet. 4. 13. And having here been a partaker of the sufferings of his Lord and Master, he shall also have great joy and gladness
2 Tim. iv. 8. at the revelation of his glory, and receive and enjoy the crown of everlasting honour throughout eternity.[w]

TWELVE PERSONS, MALE AND FEMALE, BURNED OR BEHEADED FOR THE TESTIMONY OF JESUS CHRIST, AT VUGT, NEAR 'S HERTOGENBOSCH.[x]

A.D. 1538.

An extract from some very ancient testimonies.

How many persons were apprehended in the city.

"In August of the year 1538, ten or seventeen persons, men and women, were apprehended within the city, who, it was said, had been re-baptized. They were people of very low or poor condition, &c., with the exception of a goldsmith, named Paulus of Druynen, who was said to be their teacher.

'Bishop,' says the writer.

"This Paulus, with other three men, was strangled on a scaffold, and burned at Vugt, on the ninth of September.

[w] [A proclamation was issued on the 20th of August, in this year, by the Stadtholder of Friesland, to enforce an imperial edict published on the 20th of July. Its burden was the extirpation of the so called anabaptists, and an exhortation to the magistrates to more diligence and activity. Ten Cate, Doopsg. in Friesland, p. 67.]

[x] [Bois-le-duc, in North Brabant.]

"The other three were named, Michiel Stevenson of [41.] Osterhout, a potter, Jan Blok of Ghent, and Adriaen of the Hague, linen weavers.

They were brought to death with a cord or rope in each one's mouth.

"A cord or rope was attached to each one's mouth, to prevent their crying, or speaking aloud.

"There were present two Franciscan and two Dominican friars, who spoke much to them, and showed them a crucifix; but they would not look at it, and said, 'God was in their hearts, they would therefore worship neither wood nor stone.' They also prayed for those who put them to death, saying, '*The servant is not better than his Lord.*' In his name they died willingly, but would not listen to the monks.

That this was done by a commissioner from court.

"This was done by a commissioner from the court, named Master Adriaen of Grave, licentiate in both faculties.[y] He had with him an individual of the same sect (apparently a renegade), whose crime had been forgiven him, and who had pointed out where these persons lived.

What magistrates assisted, when sentence was passed.

"To the commissioner were added seven magistrates, who together condemned these persons, viz., Mr. Goossen, of the Stege, Gysbert Heyn, and Matthys Stooters, in the Circle. The four other magistrates were, Hendrik Pelgrim, likewise Ketelaer, Master Hendrik Luysterisan of the Stege, master of the order of the Holy Ghost, and Govert Symonson, churchwarden.

"On the 11th of September, at the above named place, three women and one man were strangled, who, as was reported, had been re-baptized. Pauli, the teacher's wife, was one of them. Monks were present there likewise, to bring her to a recantation.

The 'bishop's' wife, says the writer.

What Pauli, the teacher's wife said.

"Pauli, the wife, said, 'O Lord, wilt thou enlighten the eyes of those who inflict this suffering upon us, that they

[y] [Of Roman and feudal law.]

may see what they do. I thank thee, O God! that thou countest me worthy to suffer for thy name's sake.'

"The Dominican friar, said to another woman, 'Do you not abide by the holy church?' She said, 'I abide by God: is not that enough of holy church for me?'

"Then said the friar to the man, 'Jan van Capelle, pray God that he forgive you, for having set a bad example.' He answered, 'I have not erred, but have followed God's word; and it grieves me to have been so long in darkness. I beseech you, citizens, to read the gospel, and live agreeably to it. Forsake your drunkenness, knavery, swearing, idleness, &c.'

How Jan van Capelle answered the ecclesiastic.

"The third woman said, 'O almighty God! lay not upon me more than I can bear!' They died cheerfully.

What the third woman said.

"The aforesaid Paulus and his wife had a child three quarters of a year old, not yet baptized. This they took out of the prison, from the mother, and baptized it. The following persons were appointed god-fathers and god-mothers to the said child; viz., Heer Philippus of Doorn, Deacon of St. John; Postulia, wife of Master Jan, of the Stegen; and Anna, wife of Master Goossen, of the Stegen. They were all afterwards put to death.

The priests had the martyr's child baptized, and appointed sponsors for it.

"On the 14th of September, at six o'clock in the morning, another young companion of the same (so called) sect was beheaded."

A young man beheaded.

Thus far the old writing sent us from Friesland.[z]

It is evident that the entire narrative given above, is that of one not yet come to the faith; inasmuch as he calls the genuine faith of these slaughtered persons, of whose end and death it appears he was a witness, that of a sect. On this account we should receive the same with greater confidence; for it is certain that one who does not agree

This narrative given by one not yet come to the faith.

[z] Compared with what is described in the history of the rise of Hertogenbosch, by Borre of Utrecht, touching the people who were brought prisoners there, &c.

with the sentiments of another, will not adorn those sentiments, but speak against them.

LEONHARD LOCHMAIR, AND OFFRUS GRYZINGER.

A.D. 1538.

In the year 1538, brother Leonhard Lochmair, a minister of the word in the earldom of the Tyrol, was apprehended and conducted to Brixen,[a] where a great number of priests employed many kinds of artifices till they succeeded in effecting his fall. They afterwards proposed that he should travel through the country for one year, with Dr. Gallius, and preach against the truth of God, and make known his recantation. This he would not do. They therefore secured him in prison; for he had been a priest,[b] before he became a brother. His fall now gave him much inward sorrow, and he experienced great anguish of spirit; for the judgment of God lay heavily upon him. But inasmuch as God knew the grief of his heart, he afforded him again his aid, as will presently appear.

1 Tim. iii. 1—11. 1 Tim. v. 17.

In the same year, 1538, Offrus Gryzinger, also a minister of the word in the Tyrol, was made prisoner. For him they had sought over hill and dale, and lain in wait on the bridges and other places. They had also offered much money to any one that should bring him in; and employed spies and betrayers, who pretended it was their wish to become pious. When now they had him in their power, they took him to Brixen, and there laid him in prison, near to the cell of Leonhard Lochmair, so that they were able to converse together. Leonhard lamented exceedingly

1 Tim. iii. 1—18.

[43]

[a] [Brixen contains many monasteries and convents, besides an archbishop's palace, and several churches. The town itself is small.]

[b] [Fischer's Erhebliche Ursachen, p. 102.]

to Offrus his fall; for he suffered great anguish and grief of heart. But Offrus comforted him much, announcing to him, on his unfeigned sorrow and true repentance, the forgiveness of his sins, in the name of the Lord; yea, through his intercession, restored him to the faith, and received him again as a fellow member and a brother.

Not long after, when, by many kinds of suffering, they sorely tried brother Offrus, the faithful servant of the Lord and of his church, urging him, by threats of torture, to discover to them his brethren who were not yet banished, and in particular those that had entertained and kindly treated him, he said to them: "I have prepared myself by
Philip. iv. 12. the power of God to endure all the pain and suffering that a man can endure, even unto death, rather than inform you and become a traitor. I knew well, beforehand, how I
Jer. xxvi. 14. should be treated; you have me in your power; do what God permits you. If you will tyrannize over me, that you can do, but God will assuredly visit you: I have nothing to tell or to discover to you." They continued to threaten him, and said, that if he had the truth, they charged him by the same to speak and declare the truth to them. Brother Offrus then said: "I know you well with your truth. You have heard what I said to you."

They also asked him, if it were not true, that if we should become numerous, we would rise up against them and strangle them, if they would not join us? He told them: "If we did so, we should be no Christians, but only such in name. If you too were real Christians, you would not torture, or kill, or destroy any one."

They then bound him, and stretched him on the rack; but they soon let him down again from the torture, threatened and asked him, why he would let his limbs be thus torn? He said: "You have me in your hands, do with me what God permits you. You can only deprive me of life." They were thus at a loss what to do with him.

Eight days afterwards they tortured him twice, but more mildly. But he said to them: "I have told you once what I have to say; and know this, that God will certainly punish you for your tyranny." They were now again weary, and let him alone without further torture. He was ill from the sufferings he had endured, and in consequence spoke but little.

They came to him again after another week, and twice called him before them; but did not remain long with him, as he set before their eyes their knavery, villainy, and unrighteousness.

After much suffering and oppression, he was condemned by the sons of Pilate to suffer death, by being committed alive to the flames and burned to ashes. Thus he bravely bore his testimony by his life and doctrine, and as a Christian hero sealed it with his blood, the evening of All Saints' day in the year 1538. Although he had previously been exercised severely in mind, and had wrestled with death, yet on going to die he was cheerful in spirit, and of a joyful heart. Acts xiv. 22

But Leonhard Lochmair, having been formerly a priest, was not permitted by the priests to die with Offrus; for they were desirous of first depriving him of their accursed consecration. That their counsel might come to nought, God prevented it by his providence; for the suffragan himself, who should have done it, died. He was therefore some days after the death of Offrus executed by the sword; and, like a true priest, presented and offered up himself as a sacrifice, acceptable unto God, and became a witness of the truth, even unto death. Rom. xii. 1. 2 Tim. iv. 6.

MICHIEL WIDEMAN OR BEK.—A.D. 1538.

About this time, brother Michiel Wideman or Bek was arrested at Rieten in Algei, with a number of people, who

were sent home again; but this brother, for his faith, was led to prison. They had many interviews with him. He was urged and exhorted to renounce his belief; but he had a good persuasion of his faith in Christ. He said: "When I lived like the world, in all unrighteousness, sin, and iniquity, I was not exhorted to abandon it; but was regarded, by the world, as a good Christian. But now that I have repented, and changed my manner of life, they tell me to renounce it. But I have once for all repented, and forsaken all unrighteousness. By such conversion I will abide to the end, and not suffer myself to be turned away. It is the right ground on which I stand." Having lain in prison nearly half a year, he was at length beheaded and burned.

MAERTEN OF VILGRATEN, AND CASPER SCHOENMAKER.—A.D. 1538.

In the year 1538, these brethren, Maerten of Vilgraten and Casper Schoenmaker, were both seized at Michelsberg in Priesterthal, on account of the truth of God. After
[44] exhibiting great steadfastness they were condemned to death, and executed by the sword. Persevering manfully to the end in the faith, they were greatly comforted in their bonds and afflictions, keeping themselves steadfastly in the love of God, from which they could not be separated by oppression, anguish, or persecution. No hunger, no poverty or privations, no danger, no sword however sharp, no fire however fierce, no devil however deceitful, no man however diligent, could turn them aside from God and his truth, from their Lord and Saviour Jesus Christ. But what God had given them to know, they kept, through his grace and might, even unto death.

PIETER AND JAN STYAERTSON.—A.D. 1538.

About this year, 1538, there were in Flanders two cousins, the one named Styaertson, the other Pieter. These two God-seeking persons, blooming with youth, were living with their parents in a village called Mereedor, in Flanders. As they were zealously seeking after God, and examining the holy scriptures, they soon perceived that Christian baptism in water belonged to new-born believers; being according to the instructions of Christ, a token of the burial of past sin, of resurrection with Christ, and of a walk in newness of life. Being now desirous of baptism, they travelled into Germany, to inquire after other brethren of the same faith. But not finding such as they desired, they soon returned home to their parents in Flanders. There they earnestly sought the Lord their God and obtained a good report. They did much good to the poor, saying with Zaccheus, "If they had defrauded any man, they would restore him four-fold."

Gal. iv. 18. John v. 31. Acts xvii. 11.

Rom. vi. 4.

Isaiah lv. 6. Eph. iv. 28. Luke xix 8.

This being observed by the blind papists (who with great enmity hate the light), they took these two lambs from the house of their parents, and brought them to Mereedor. They were led outside Ghent to a village called Vinderhout, and there cast into a very miserable dungeon. When their sister once brought them clean shirts, they told her that they could not preserve them from the worms, which crept into the food they ate, and over their bodies, and in their linen and clothes. They said also: There is a bible, the contents of which, together with the cause of their bonds, would, after their death, be brought to light. The said Jan Styaertson was once let out of confinement on account of illness, and would (it is thought) have been released; but he returned

John iii. 20.

Jer. xxxviii. 6.

voluntarily into prison, desiring to die with his beloved brother for the name of Jesus.

Acts xxi. 13. After a certain time, they were led to the slaughter. Pieter being first to die, called out cheerfully to Jan Styaertson (lifting up his eyes to heaven), "Fight piously, Acts vii. 56. my dear brother, for I see heaven open unto us." They Psalm i. 3. were both put to death by the sword at Vinderhout.

Thus were these young plants in the garden of the Jer. xvii. 8. Lord, consumed and devoured by the cruel beasts that Rev. xiii. 1. came up out of the sea. But over their immortal souls Matt. x. 28. they had no power; these took their flight to God, where Wisd. iii. 1. they shall live for ever in unutterable joy. Their parents having walked from Mereedor to Vinderhout inquiring for their children, were told by the villagers that they were already executed by the sword. Thus were they bereft of their offspring by these tyrants.

HANS SEYEL, AND HANS OF WELS.—A.D. 1538.

In the same year, 1538, on the Wednesday before Christmas, Hans Seyel of Mur and Hans of Wels were apprehended at St. Veit, in Carinthia,[c] on account of their Matt. x. 22. faith and for divine truth. After heroic steadfastness in the faith, being condemned to die, they were executed by Matt. vii. 14. the sword. They bore witness to the way of truth with heroic firmness of mind to the end; sealing it with their blood, and refusing to turn therefrom as long as their eyes continued open, and the breath was in their nostrils.

[c] [Mur and Wells are respectively in Styria and Austria. St. Veit was the ancient residence of the dukes of Carinthia. It is now the entrepôt for the raw iron of Carinthia.]

OF A CERTAIN PROCLAMATION PUBLISHED IN ENGLAND AGAINST THE BAPTISTS.—A. D. 1538; AND WHAT A.D. 1539, FOLLOWED THEREON.

This proclamation was published in the winter; whence, those who were banished, were compelled at a most unseasonable time to flee and wander about.

"After many kinds of tyranny, persecution, and death, writes P. I. Twisk,[d] inflicted on the Christian band in various lands and kingdoms, there was likewise issued in England, in December 1538, a proclamation against the faithful who had been baptized according to the appointment of Christ. From which land they were thereby driven in the cold winter, and compelled to depart and flee whither they could.

They directed their flight to Holland; [45] wherethirty-one of their number, both men and women, were put to death.

"Some took refuge in Holland. Having entered Delft, they were spied out by those that envied them, and fell into the tyrants' hands. After trials of many kinds, they, continuing steadfast in the faith, were condemned at the same place to be deprived of life for the truth's sake, and on the 7th of January, 1539, were put to death, of whom sixteen men were beheaded by the sword, and fifteen women drowned."

These sixteen men and fifteen women, that is, thirty-one persons, who, anno 1539, fled from England and came to Delft, where in that year they were put to death, for the true confession of Jesus Christ, must clearly and expressly be distinguished from twenty-seven other persons, who, a year before, viz., anno 1538, there resigned their lives.[e] Their written examinations and sentence of death we have seen. But as we think sufficient light is not cast thereon in those documents, we

[d] [Chronyck, ii. 1092. See also Ypeij en Dermout, i 132.]

[e] The time when both these events took place, and the number of the persons slain, differ considerably: for the first were put to death, anno 1538: the last, anno 1539. The number of the first was twenty-seven: of the last, thirty one. But we have mentioned the last, first.

leave the same untouched, and commend the sufferers to God, and proceed.

[The proclamation was dated November 16th, and contains the following passages:—

"Forasmuch as divers and sundry strangers of the sect and false opinion of the anabaptists and sacramentaries[f] be lately come into this realm, where they lurk secretly in divers corners and places, minding craftily and subtilly to provoke and stir the king's loving subjects to their errors and opinions, whereof part of them, by the great travail and diligence of the king's highness and his council, be apprehended and taken: the king's most royal majesty declareth and notifieth to all his loving subjects, that his highness, like a godly and catholic prince, abhorreth and detesteth the same sects, and their wicked and abominable errors and opinions, and intendeth to proceed against such of them as be already apprehended, according to their merits and the laws of the realm, to the intent his subjects shall take example by their punishments, and not adhere to their false and detestable opinions, but utterly forsake and relinquish the same, which his highness straitly commandeth them so to do upon pain of like punishment: and also that wheresoever any such be known, they shall be detected, and with as convenient diligence as may be, inform his majesty, or some of his council, to the intent they may be punished according to their deserts, and the maintainers, abettors, or printers of the same opinions, with any other abjections of all books, out of which such lewd opinions may be gathered. And over this his majesty straitly chargeth and commandeth all other strangers of the same anabaptists' and sacramentaries' erroneous sects not being apprehended or known, that they within eight or ten days after this present proclamation, with all celerity,

[f] [The followers of Zuingle. "With the Zuinglians the anabaptists deny the real presence of Jesus Christ in the sacrament." Meshovius, p. 96.]

shall depart out of this realm and all other of his dominions, upon pain of loss of their lives, and forfeiture of all their goods, without any favour, remission, or indulgence, to be administered to any of the offenders against the tenor of this present article."

Previous to this proclamation, a commission had been issued, on the 1st. of October, to Cranmer and eight other bishops and clerics,[g] to proceed inquisitorially against the baptists, to search for their books, and particularly to scrutinize their correspondence. Efforts to induce them to recant were to be made; but if they remained obstinate, they were to be committed, with their books, to the flames. The commissioners were even authorized to proceed against these chased and hunted servants of the Lord, "contrary to the customary course and forms of law." This unmerciful edict was put in force on the 24th of November, when four Dutch baptists, three men and a woman, had fagots tied to their backs at Paul's Cross; and one man and a woman were burnt in Smithfield. The king further followed up his design in a peremptory circular to all justices of the peace, in December, to see that his injunctions and proclamations in this and other respects, were fully carried into operation.][h]

APOLLONIA, WIFE OF LEONHARD SEYL.

A.D. 1539.

In the year 1539, a sister named Apollonia, the wife of Leonhard Seyl, after having travelled with him in the upper part of the country, was apprehended in the earldom

[g] [Two of these, Cranmer and Barnes, afterwards became martyrs by fire, in Smithfield. They themselves drank of that bitter cup, they had given others to drink.]

[h] [Strype's Cranmer, pp. 99, 686. Collier, iv. 436. ix. 161. Anderson's Annals, ii. 18. Burnet, iii. App. p. 203. Fuller, book v. sect. iv. c. 11.]

of the Tyrol, and conducted to Brixen; but through the never-failing grace and power of God, who supported her tender mind, she steadfastly persevered in the true faith, and kept the vow she had made to God in her Christian baptism, and would not turn aside, either to the right hand or the left. She was in consequence condemned to die. She was drowned, and so received the crown of
2 Tim. iv. 8. martyrdom.

GREAT PERSECUTION IN AUSTRIA.—A.D. 1539.

In the same year, 1539, when the church had abode a short time at Steinborn, in Austria, and had begun to
Gen. iii. 1. increase, the old serpent, the envious arch-fiend, Satan,
Job i. 8. who woefully plagued the godly, could no longer tolerate or overlook it. In his wrath he stirred up the children of wickedness, especially the priests, who urged on and performed all his will, to assail constantly the ears of king Ferdinand, and to instigate him by unjust complaints against the godly, until he yielded to their wishes, and sent his marshal from Vienna, with provosts and some cavalry. They came suddenly to Falkenstein, and taking with them many of the idle populace, they fell upon the congregation at Steinborn, in the evening or night of the 6th of December in the aforesaid year. The men whom they found they put together into a room, and did the like with the women and maidens. With great noise and ado they set the night-watch, and brought thither all they could find. It was their principal object and wish, not
Acts xx. 17. heeding the severe punishment of God, to seize the elders and ministers of the church, in the hope of obtaining much money from them, and of depriving the poor of their livelihood. But God, by his providence, disappointed them, for they could not lay hold of a single minister.

Hither and thither, in every corner, they went seeking the provisions and sustenance of the widows and orphans, and were unwearied in their ungodly diligence. God brought their scheme to nought, and turned into foolishness their project of obtaining wealth from the poor. Such was their tyranny, that they seized the sick; then the children and pregnant women; so that a heart of stone might have been moved to pity, and for the rest of life have continued to feel compassion.

The brethren and sisters that were apprehended, prepared themselves to offer up their bodies and lives to God, Rom. i. 1. in the flames or by the sword. There were also present on this evening some men of the Pilipian people, who were desirous of communicating the principles of their churches and their entire manner of life, and who were now involved in the same persecution. Thus there were apprehended altogether, nearly one hundred and fifty brethren, and brought in safe custody to the castle at Falkenstein. Amongst these were some who had not yet received the baptism of the covenant of grace; and others who had turned aside from the truth, and were in a state of penitence. When now all had arrived at the castle of Falkenstein, they conferred with those who were not yet united with them in the faith, and stated to them what, in this tribulation, was their resolution: viz., that so far as they should, for the testimony and glory of God, cleave fast in all their misery to the Lord Christ, regardless of whatever distress and anguish might befal them, they should be considered as their companions in the kingdom of Christ, and they would hope that God would be gracious to them. But with the understanding, that they who by God's providence should be released, and return again to the churches, should be dealt with by the church, after their confession, agreeably to the command of the Lord and the measure of power given them by his

appointment. If this were agreeable to them, and they would accept this resolution and arrangement, they would write to the elders and churches, and afterwards give them a conclusive answer.

Thereupon, they all manifested a willing mind, and with joyful hearts and abundant thanksgiving desired to accept and regard the proposal as a favour bestowed on them by God.

[46] Without delay the information was sent to the church in writing, and a written answer was as speedily returned: That all the faithful were perfectly satisfied with the resolution: that such as were not yet incorporated in the church according to divine appointment, but yet were in all things agreed, and were of one mind with them, and were desirous of bearing a righteous testimony to the truth, with them to suffer and for the truth's sake to hazard their lives, should be freely received as their partners in the faith.

When the report of the church was communicated to them, they committed themselves with perfect willingness to the Lord. Like other pious persons they bore all oppression with patience, and made a good confession before many witnesses.

Whilst they remained at Falkenstein, the king, Ferdinand, sent to visit them his marshal, and some doctors from among the priests, as also the executioner. On the evening of Christmas day (which in all lands it is usual to keep), they began to treat the imprisoned witnesses of the truth with much craftiness. Some were sharply questioned as to what was their foundation and hope, and where their treasure or money was. They confessed Christ to be, in truth, their Lord and Saviour, their only comfort, their alone hope, and the treasure dearest to their heart, their best portion, through whom they received help and grace from God.

They also discoursed with them concerning other articles, and wished to instruct, direct and teach them: being desirous, as they pretended, of their conversion. In particular concerning the sacrament, which they highly praised, wishing them to believe that the flesh and blood of Christ were there present, and that this is our Lord God, as they said. But the brethren answered, that it was a dumb god; and that the supper of the Lord had altogether a different meaning from that which they wickedly pretended, and by which they shamefully deceived and frightened the world. With these and many other confessions, the king's messengers returned to Vienna, but the brethren remained confined in the castle at Falkenstein. Matt. xxvi. 16.

This lasted till the beginning of the year 1540, when the king's marshal, with a Spaniard, arrived, together with the provost of the kingdom, also some cavalry with their equipment. They questioned and reasoned with the imprisoned brethren individually and more fully; and speedily put in iron chains and bands (linking their hands two and two together), those who did not yield, but remained steadfast to the truth they had confessed.

In the meantime, many sisters, their partners in the faith, had come to the castle at Falkenstein, the imprisoned brethren being about to be sent to sea. Some watched for the imprisoned brother Eegmachel; some were incessant in ardent prayer to Almighty God, that he would preserve their brethren from all unrighteousness and a sinful life, by sea as well as land, and would give, and furnish them with a steadfast mind to abide by the truth, even unto death. After prayer, they gathered from the Spaniard that he was to carry away every one of them. They began therefore with bitter tears and streaming eyes to take leave of each other, with hearty admonitions that they would, every one, firmly and strongly, cleave to the Lord and to the truth they had confessed. They mutually Matt. x. 22.

commended each other to the gracious protection of God: and this they did repeatedly, not knowing if they should ever in this life, and with their bodily eyes, see each other again. Man and wife were separated from each other, and their children of tender years left behind; which flesh and blood could not have borne, but by the power of God and for his sake. So deplorable was the separation, that the king's marshal, and others like him, could not refrain from tears. When every thing was arranged, and the conductors were ready, these pious men came out from the tower, two and two together, to the number of ninety, wholly trusting in God that he would stand by them and grant them deliverance. They had lain in Falkenstein five weeks and a half. The sisters were obliged to remain in the castle; but looking over the wall they followed the brethren with their eyes, amid many sighs and great grief of heart, so long as they continued in sight.

The sisters were now sent away from the castle to the places where they resided; but the brethren, whom, on account of their weakness, or sickness, or youth, they would not take with them to sea, were kept as prisoners in the castle. Some young servants they gave, here and there, to an Austrian lord as his own slaves; but nearly all of them returned to the churches. The rest remained in the castle; but to them also God afforded a gracious deliverance.

The cause of this great calamity to the godly, was solely this:—They testified, that God would severely punish, as an abomination, the kingdom of Antichrist, and them who led, under it, a popish, idolatrous, and ungodly course of life, and would make an end of them and their sins. Wherefore king Ferdinand, the hope of the priests, who are a crew of robbers and have pleasure in strangling, gave them authority to act according to their pleasure. The pious were therefore condemned as a people worthy of

death. They should not be suffered to live on land, but [47]
be sent to sea, as a warning to other brethren, there to wear out their lives in anguish and distress. Three were to be handed over to the admiral of the fleet, to be employed in the galleons, in battle and plunder, against the Turks and other enemies, although these imprisoned brethren had before told the king's messengers, that they would not go out against the enemy to plunder and fight; and would, as little by sea as by land, consent to their injustice, or sin against the God of heaven; and since it was against their faith and conscience, God would know how to preserve them by his irresistible power, and keep them by his grace at sea as well as upon land. Nevertheless, these witnesses of the truth of God were, by the king's strict command to the magistrates, led about by his majesty's messengers through towns, villages, and the open country, from one jurisdiction to another. In their journeys they were constrained to suffer much and various kinds of adversity and great affliction, but God always afforded them his gracious help; and in particular that every morning and evening, without hindrance, they could make and present their prayer to God, and durst, beside, without impediment, speak each one to the comfort of his brethren. This they received with great gratitude as a special favour and gift of God. By this means, the people in many places were convinced [of their innocence and piety]; so that they who, at their first coming, regarded them as evil doers, felt great compassion for them. To this, the king's servants who conducted them bare repeated testimony; and told them that they should not pass through the towns and country places in silence, but might make known their faith by singing or in some other way.

In this manner, then, the faithful troop were led through town and country, like a flock of sheep, towards the sea, passing from the castle of Falkenstein to Vienna; from

thence to Neustadt and Schottwien,[i] over the Sömering to Bruck on the Mur on the borders of Bavaria;[j] to Lesben and Marburg;[k] to Cilly[l] and Stein in Carniola, over the Save to Laybach,[m] without the arrival, as yet, of any comfort. During their confinement, they had to suffer much from hunger and need. They were fed with the bread of anxiety, and drank the water of affliction. God was thus pleased to reveal his word and truth in all places and lands, to make them known to the people who knew them not, and to cause their sound to be heard. As at all times, in a like manner, he graciously appoints means to draw men away from unrighteousness: so, by these witnesses of the faith and divine truth, who were led about into a great number and variety of places, amidst unknown and foreign tongues, where the truth was not heard, being [48] unknown and hidden from the people, were some from Carniola and Italy, led to inquire after the truth. Some were brought to the acknowledgment of the truth, who, to this very day, serve God with an upright heart. But, how these captive brethren, during their journeys, and in many places were treated, how they were driven and beaten, and with cords and chains were bound together, and what in consequence they suffered, were too long to be narrated. Yet, how great soever the oppression they endured, their hearts were always comforted by God.

1 Cor. iv. 11, 12.

But, forasmuch as God's thoughts are always for good towards his own in their greatest distress, and he does not utterly forget them, he so fortified the minds of some in their captivity, that they, with a true foresight and hope

[i] [Schottwien lies in a defile at the foot of the Sömering mountain, which forms the boundary between Austria and Styria. The pass over it is 3125 feet above the sea.]

[j] [This must be an error for Austria or Styria.]

[k] [Bruck, Lesben, and Marburg, are in Styria.]

[l] [Cilly possesses many Roman remains. It was founded by Claudius.]

[m] [Laybach is the chief town of Carniola. Tradition attributes its foundation to the Argonauts.]

in God, trusted that he would grant and bring to pass their deliverance. In the fear of God they therefore prayed (for this) with the rest; although they had firmly resolved to suffer for the truth's sake, and rather die, than participate in ungodly piracy at sea. Hence they had cause enough to persevere, with groans and sighs from the heart, in constant prayer to God, that he would promote his own honour by them. In this exercise, he showed them in what manner they should carry on a becoming conversation together; that the strong might support the weak, and that they might mutually help each other. Though their wants were most scantily supplied, yet they had confidence in God that he would grant them deliverance, that they should not be compelled to beg or ask the bread of charity.

On the twelfth night after reaching Trieste,[n] they were all released from their chains and bonds, and left the prison. For by the providence of God, a place was pointed out to them, where they all, at the same instant, let themselves down by cords over the city-walls; their bonds, in which they had been led about as prisoners, contributing to their deliverance. From which it may be observed, that although the ungodly form many designs against the pious, yet God always directs and turns them to the good of his own children. Thus they escaped, through God's disposing, out of the hands of their enemies, although all their diligent watchmen were stationed in the city and on the walls; for God turned their foresight into foolishness, so that it was even close to the watch-house that they scaled the walls, and effected their escape. Josh. ii. 15.

When now they were all, sick and sound, passed over the walls, a goodly number of them collected together, bent their knees, and united in praise and thanksgiving to God. Their way was so prospered by the Lord, that Acts xx. 36.

[n] [Then as now the chief and most flourishing of the seaports of the Austrian empire, on the Adriatic sea.]

the greatest part found their way back, with joy and with cheerful hearts, to the church in Moravia. But twelve being pursued by the ungodly, were again taken and captured, and with the other three handed over to the emperor's admiral of the fleet and military, to be sent to sea. They were put on board the galleons, that they might be used as pirates. But these pious persons had determined, at the peril of their lives, rather to be beaten with stripes and rods. How each ended his days, cannot with certainty be ascertained. But it may well be conjectured, that if they steadfastly cleaved to the Lord, they had not many good days while they lived.

Those brethren, who, as above related, were by God's providence delivered, when, about the year 1540, they returned from Trieste to the church in Moravia, were received with great joy and thanksgiving, as a gift sent by God.[o]

ANNEKEN OF ROTTERDAM, PUT TO DEATH THERE. A.D. 1539.

This person addressed the following testament to her son Esaias, and delivered it on the morning of the 24th [of January][p] A.D. 1539, at nine o'clock, as she prepared herself to die for the name and testimony of Jesus; and therewith took leave of her son at Rotterdam.

Esaias, receive your testament.

Prov. i. 8. "Hear, my son, the instruction of your mother. Open your ears to hear the words of my mouth. Behold! I go this day the way of the prophets, apostles, and martyrs, to

[o] [According to Twisck this narrative is taken from the Chronicle of Peter Curtius. Chronyck, D. i. p. 1092.]

[p] [Het Offer des Heeren, fol. 13, b. ed. 1599.]

drink of the cup of which they all have tasted. I go the way, I say, in which went Jesus Christ, the eternal Word of the Father, full of grace and truth, the Shepherd of the sheep. He having that life in himself and not in another; and who had to drink this cup, as he said: *I have a cup to drink, and a baptism to be baptized with, and how am I straitened till it be accomplished.* Having passed through, he calls his sheep, and his sheep hear his voice, and follow him whithersoever he goeth: for this is the way to the true fountain. This way the royal priests have passed, coming from the rising of the sun, as it is written in the apocalypse; they have entered on the ages of eternity, but had to drink of this cup. Matt. xx. 23. John i. 1. John x. 14. Luke xii. 50. John x. 27 John iv. 14. 1 Pet. ii. 9. Matt. xxvi. 22.

"This way was trodden by the slain that lie beneath the altar, where they cry: *How long, O Lord, holy and true, dost thou not judge and avenge our blood that has been shed. And white robes were given unto every one of them; and it was said unto them: Rest yet for a little season until the number of your brethren that shall be killed for the testimony of Jesus, shall be fulfilled.* These likewise drank of the cup, and are gone up to keep the eternal holy sabbath of the Lord. This way went the four and twenty elders who stand before the throne of God, and cast down their crowns and harps before the throne of the Lamb, and fall upon their faces, saying: To thee alone be praise, glory, power and strength, who wilt avenge the blood of thy servants and ministers, and wilt obtain the victory by thyself. Great be thy name, who wast, and art, and art to come, the Almighty. This way also went the sealed of the Lord, who received the mark *Thau* in their forehead,[q] who were chosen out of all kindreds of men, and were not defiled with women (understand that), and follow the Lamb whithersoever he goeth. Rev. vi. 9—11. Heb. iv. 9. Rev. iv. 4. Rev. xiv. 8. Rev xiv. 1.

[q] Et signa *Thau* super frontes virorum gementium. Latin Vulgate. "And mark *Thau* on the foreheads of the men that mourn."]

Matt. xx. 23. "Behold! all these must needs drink the cup of bitterness, and all that yet remain of the number and fulness of
Rev. xxi. 2. Zion, the Lamb's bride, which is that new Jerusalem that cometh down from heaven, the habitation and throne of God, in which the glory of the great king will be seen, at
Zech. xiv. 16. the time when shall be kept and celebrated the festive feast of love, in the days of eternal rest and joy.

"Behold! all these had not entered on that joy, unless
Heb. xii. 9. they had first been judged, and had endured chastisement
John xiv. 6. in the flesh. For Christ Jesus, the eternal Truth, was the first, as it is written: *The Lamb slain from the foundation*
Rev. xiii. 8. *of the world.* Then comes Paul and says: *It hath pleased*
Rom. viii. 29. *the Father, that all whom he foreknew from eternity, he called, chose, and justified, and conformed to the image of his Son.*
Matt. x. 24. Likewise our blessed Saviour says: *The servant is not better than his Lord; it is enough that he be like his Lord and Master.* Peter also witnesseth saying: *The time is*
1 Pet. iv. 17. *come that judgment must begin at the house of God; and if it first begin at us, what will the end be of them that obey not the gospel of God? for if the righteous scarcely be saved, where shall the ungodly and the sinner appear!* Further, it stands, Proverbs xi. 31: *If the righteous be recompensed on the earth; how much more the wicked and the sinner.*

"Behold, my son! here you hear that no one comes to
Matt. vii. 13. life but by this way. Therefore, enter by the strait gate;
Prov. iii. 11. receive the chastening and instruction of the Lord; bend
Eccles. vi. 25. your shoulder to his yoke, and bear it pleasantly from your youth with great honour and grateful joy; for he accepts
Heb. xii. 6. and receives no son whom he does not chasten. Further, Paul says: *If ye be without chastisement whereof all are partakers, then are ye bastards and not sons.* Ye shall be thrust out from the inheritance of the children of God.

"If then you have pleasure therein, and desire to enter
Luke xii. 33. into the portion of the holy world and the inheritance of
John v. 39, 46. the saints, gird up your loins and follow after them. Search

the scriptures and they will shew you their ways. The angel, speaking to the prophet, told him: 'There is a city full of all good things, and the entrance thereto is but a man's footstep in breadth; on the one side, is a fire, and on the other, deep water.' How shall you receive the city for an inheritance? You must first tread that narrow way. Observe, my son, this way has no by-paths; there are no circuitous or crooked ways; they who go either to the right or left, inherit death. See! this is the way that so few find, and is trodden by fewer still; for there are some that perceive well that this is the way to life, but it is too hard for them; it mortifies their flesh. 2 Esd. vii. 6. Matt. vii. 14.

"Therefore, my child, regard not the greatness of the multitude, nor tread in their ways. Turn your feet away from their paths: for they go to hell, like sheep to the slaughter; as Esaias relates, saying: *Hell hath opened her mouth without measure;* that both the prince and the common people may descend into it. *It is a people of no understanding; therefore he that made them will not have mercy on them.* But where you hear that there is a poor, simple, despised band, contemned and rejected by the world, to these unite yourself: and where you hear the cross is, there is Christ, and depart not from thence. Flee the shadows of this world; be joined to the Lord; let him alone be your fear; observe his commands; keep all his words, that you may do according to them; write them on the tablet of your heart; bind them on your forehead; speak of his laws by day and by night: so shall you be a pleasant tree, and a branch in the garden of the Lord, a lovely plant, growing in Zion. Call the fear of the Lord your father; so shall wisdom be the mother of your understanding. If you know this, my son, blessed are you if you do it. Cleave to what the Lord commands you, and consecrate your body to his service, that in you his name may be sanctified, praised, and be made great and glorious. Be Prov. i. 15. and v. 8. Isa. v. 14. Isaiah xxvii. 11. Luke xii. 32. 2 Esd. ii 3 Prov. iii 3. Deut. vi. 8 Psalm i. 2. Ps. xcii. 13. John xiii. 17. Matt. v. [16]

Ecclus.iv.32. not ashamed to confess him before men. Fear not men. Renounce life rather than depart from the truth. Should
2 Cor. v. 1. you lose your body, which is made of dust, the Lord your God has prepared a better for you in heaven.

[50] "Therefore, my child, contend for righteousness, even
Ecclus. iv. 33. unto death. Arm yourself with the armour of God. Be
Eph. vi. 11. John i. 47. an Israelite without guile. Abhor all unrighteousness,
1 John ii. 16. John xv. 18. the world, and all that therein is, and love that alone which is above. Consider that you are not of this world, even as
Col. i. 7. your Lord and Master was not. Be a faithful disciple of
John ix. 31. Christ; none else is qualified to pray, but he who has
Luke xviii. 28. become his disciple. No one before then. They who
Luke xi. 1. said, *We have forsaken all,* said likewise, *Teach us to pray.*
John xvii. 9. These were they for whom the Lord prayed, and not for the world. For when the world pray, they call upon their father the devil, and desire that his will be done, as they
Rom. xii. 2. also do it. Therefore, my son, be not like unto them, but forsake and flee therefrom, and have no part nor fellowship
2 Pet. i. 4. Col. iii. 1. with them. Esteem not what your eyes behold, but seek alone the things that are above.

"Oh, my son! be mindful of my admonition, and forsake
2 Pet. iii. 18. it not. The Lord make you to grow up in his fear, filling your understanding with his Spirit. Glorify the Lord,
Levit. xx. 7. 1 Cor. x 31. my son. Sanctify all your ways with the fear of your God. In all you do, let his name be praised. Honour
Matt. v. 16. Matt. v. 43. the Lord in the works of your hands. Let the light of
Isa. lviii. 7. the gospel shine in you. Love your neighbour. Deal out, with open and zealous heart, your bread to the
Matt. xxv. 35. hungry. Clothe the naked, and suffer not that twofold of
Matt. xxvi. 11. aught be with you, for there are always those that stand
Gen. iii. 19. in need. Whatever the Lord lends you, from the sweat
Ps. cxii. 9. of your brow, above what you need, divide with those that you know fear the Lord, and let nothing remain with you till the morrow. So shall the Lord bless the works of
Deut.xxviii. 12. your hands, and give you his blessing for an inheritance.

Oh, my son! let your life be according to the gospel, and the God of peace sanctify you in soul and body to his praise. Amen. Phil. i. 27. 1 Thess. v. 23.

"O holy Father! sanctify the son of thy handmaid through thy truth, and keep him from evil, for thy name's sake, O Lord!"

This she afterwards sealed with her blood; and, as a pious heroine and follower of Jesus Christ, is numbered amongst the martyred witnesses of God.

ANNEKEN JANS OF BRIELLE, DROWNED AT ROTTERDAM, TOGETHER WITH CHRISTINA MICHIEL BARENTS OF LOUVAIN, ON THE 23RD JANUARY, 1539.[r] [143]

This Anneken Jans, born in Brielle,[s] and (as her great grandson, Esaias de Lind, residing at Rotterdam, informed me) the only child of her parents, of good property, fled to England with her husband on account of religion. Afterwards returning hither to transact some business at Delft, or, as some think, to speak with David Joris or his company, and riding in a conveyance from Ysselmonde towards Rotterdam, through singing a sacred hymn, she was suspected by some one sitting with her in the same conveyance, and at Rotterdam informed of. As she was about to go by the Delft packet-boat, she was apprehended by the officers of justice, and after remaining some time in confinement was condemned to death and drowned, as hereafter appears.

At the time of her apprehension, or, as others say, when

[r] [The following documents are placed by the editor of Van Braght's work at fol. 143, as they were not received before that part of the work was printed where they should have appeared. They are now transferred to their right position.]

[s] [A small fortified town at the mouth of the Maas.]

she was led out to be executed, she requested the people around her to take her little son Esaias, one year and a quarter old, and bring him up as their own child, therewith receiving, for the same, some money, which she presented in a purse. It was accepted by a baker, who himself had six children, but could not make his way, or obtain a living. She resigned her said son, on the above condition, to him, in the name of the Father, the Son, and
[144] of the Holy Ghost. On coming home with the child, he at first encountered the displeasure of his wife, but afterwards enjoyed the blessing of God, which he had hoped for on receiving this child, and that so abundantly, that he was not only very prosperous in his affairs and baking concern, but ultimately bought the brewery, the Three Rings, and left much money and property to his children, amongst whom he reckoned the said Esaias. Esaias de Lind became partner in the brewery, the Anchor, yea, burgomaster of Rotterdam, and was so esteemed by the advocate Johan van Olden Barneveld,[t] that he stood sponsor to the daughter of Barneveld, and he, in return, to his son.

The betrayer of Anneken Jans, as he went out through the gate called the Waterpoort, at the end of the street called the Opper, in order to see her drowned, fell by the breaking down of the bridge into the water, and was drowned, before the said Anneken Jans was drowned, and his whole house and family came to the most extreme poverty.

[t] [For many years Barneveld filled the highest offices of state, and by his patriotism and great abilities rendered powerful service to his country. During the negociations he carried on with James I. of England, and the sovereign of Spain, the entire power of the state was in his hands, and he obtained from the Spanish court the recognition of the independence of the Netherlands. In his struggle for the liberties of his country against the Prince of Orange, he was illegally arrested, and by the sentence of an illegal court, he suffered decapitation on the 14th May, 1619.]

Confession made within the City of Rotterdam, on the 24th day of December, p. m., anno 1538, *at the House, and in presence of, Louwerens Jacobson Minnebeek, Governor; Melis Janson, Gerrit of Zoelen, Joost Fijck of Hove, and Doen Arentson, Magistrates of the said city.*

Anneken, Jans' daughter, born in Brielle, about twenty-eight or twenty-nine years of age, has by word of mouth confessed that she was re-baptized by one named Meynart, said to be a bachelor, about four years ago, in her own house situated in Brielle, in the Coppoen Street.

The said Anneken also said, that her husband, Master Arent Janson, barber, was also re-baptized the same day and hour, by the aforesaid Meynart.

Christina Michiel Barents, born at Louvain, about fifty years of age, has by word of mouth confessed that she was re-baptized at Louvain in her own house, situated in the Steenstraat, by a certain Johannes from Maastricht, four years ago or thereabouts, as she thinks.

The said Christina said likewise, that her husband, Master Mathijs van der Donck, surgeon and apothecary, was also re-baptized at the same time by the same Johannes aforesaid.

Further, the above named Christina said, that two women were re-baptized at the same time, of whom one died a natural death at Brussels, and the other in England of the plague, both of which women were named Lijnken, and to the best of her knowledge were mother and daughter.

On the 23rd day of January, A.D. 1539, the aforesaid Christina and Anneken were, by virtue of his majesty the emperor's edict, sentenced in form as follows, and as pronounced by the secretary: "Agreeably to the written

laws annexed to the emperor's edict, and by command of our gracious lady the queen,[u] Christina Michiel Barents, of Louvain, and Anneken, Jans' daughter, of Brielle, shall be bodily executed, conformably to his imperial majesty's edict." They were brought in a vessel to execution, near the first tree outside the Delft gate, and there drowned in the water; and being drowned they were taken out and buried in the red sand within the city.

Extracted from the record of criminal sentences of the magistrates of Rotterdam, being written on parchment, beginning with the year 1499, and ending A.D. 1539.

An Epistle written by Anneken, Jans' Daughter, the mother of Esaias de Lind, to D. J.,[v] *in the year* 1538.

[2 Esdr. viii. 20—23.] "That Jehovah, whose dwelling is eternity, which beholdest from above things in the heaven and in the air; to whose throne none can approach, and whose majesty is incomprehensible; in whose presence the angelic host stand with trembling—oh, how much more we, for whose preservation they are conversant in wind and fire!—whose word is verity, whose purposes are stedfast, whose commandment is strong and appearance dreadful, whose look drieth up the earth, and whose indignation maketh the mountains flee away; whose coming we look for with desire! may he increase and perfect that which he hath begun in you to his glory.

"I thank my Father, and glorify my Saviour, for that

[u] [The lady Mary, the emperor's sister and queen dowager of Hungary, became governor of the Netherlands in October, 1531. "She was a discreet woman, a lover of learning, especially of the Latin tongue." Erasmus said, referring to her, "Men had forgotten and laid aside letters, and the women had taken them up." She was a princess of great moderation and humanity, and by Pope Paul suspected of leaning towards Lutheranism. Brandt, i. 59, 90.]

[v] [Probably David Joris.]

gracious gift of wisdom you have received from above by the Holy Spirit and wonderful counsel of God, to the honour and dignity of his most holy name, and to the cleansing and sanctifying of his people. Blessed art thou of the Lord, my brother; let not your hands cease, and be not weary to go on as you have begun, to labour in the temple of the Lord. Be you the fan in the Lord's hand, to prepare a people acceptable to the Lord, that he may hasten his coming to his temple; for all that is polluted is abhorred by him, as it is written, *Cursed is the man, or he that sacrificeth to the Lord a corrupt thing*. Therefore, O thou valiant captain in Israel, thou beloved of the Lord, regard diligently the vineyard. Prune the twigs all around. Cast away what hinders its growth, by which it might offend its Lord. That Lord shall increase your might, and add to your wisdom, for he delighteth in you; [145] in you, I say, whom he hath set as a watchman in his house, as a shepherd over his flock, the most devoted amongst the enrolled, the chief amongst the three to satisfy the King's desire, as you have shown unto blood, by that most ardent love to your God, through which you have obtained many gifts and great favour of the King, as daily appears. For like as the rain refreshes the earth, and the dew the blossoms of the field, and makes them yield to men the sweetness of their fragrance, so your admonitions, doctrine, and instructions give life, relish, and food to men, even though they may be of little understanding, showing them the way to the perfect wisdom of God, whereby they grow up to a perfect man in Christ Jesus our Lord. Oh, how highly are you valued by others, and what excellent things have you for those who always increase in virtue, until they come to God himself, and are openly seen with him in Zion, for which we long with sighs to see and contemplate the end of our faith.

"Oh, I rejoice to hear that the cross is exhibited, and

that the conflict is carried on, hoping that the Lord may hear and deliver me from this earthly tabernacle where I dwell: that laying off these mourning garments, I may receive with triumph the glorious adorning of my Lord, and come to the vision of God. Now will I, as others, wait patiently his coming. It is perhaps delayed, because I am not yet agreeable to him, or pure enough, for which I labour day and night, to appear with purity before my God, and to lift up my hands undefiled unto him. Also, he himself beholding me when perchance I sleep, seizes my tresses, as one who loves me, that I might not rest. Verily, the consideration of his grace and kindness to usward, makes our longing for him great beyond degree. It is true, we have great delight in his law, for which life would be agreeable to us, to teach others the same, and make known to men who he is, and how carefully they ought to live, that his anger be not kindled; but we must be content, and fill our mouths with silence. And behold, we always dwell in the midst of our enemies, as he says: these dwellings are not free from sorrow and the assaults of the enemy. Thus it is with the upright, who never walk in the presence of God without fear and trembling, for they know and confess the sublimity of their calling, and how holy they ought to be, watching narrowly against all defilement, and suffering nothing impure; yet, nevertheless, are they often in great distress. Disregarded by all around, our heart, soul, and spirit are there, whence we look for our King and Deliverer: therefore we will not cease to purify ourselves agreeably to your exhortations in all your letters.

"Yea, assuredly, assuredly it begins to approach. I am looking out for his appearing; his coming manifests itself very clearly. Therefore, let us take heed to appear pure in all things, for it is our duty to be clean; yet we need not, save to wash our feet. Herein is the wisdom of him

that reads it, for we may not expect this from the things of earth. O thou blessed of the Lord, quit thyself like a man; be not cast down, it is but a little before he comes to reveal his glory in us, to the judgment of the world, and to his glory and ours. Amen."

Copied from a letter of Esaias de Lind (written with his own hand), son of Anneken Jans, as testified by Esaias de Lind, his son's son.

TJAERT REYNERSON.—A.D. 1539. [50]

About the year 1539, a godly farmer, Tjaert Reynerson, living a short distance from Harlingen,[w] in Friesland, was brought prisoner to Leeuwarden, where he had to suffer much for the sake of the truth from the blood-thirsty papists. The cause of his being apprehended was, that from compassion and brotherly love, he had secretly harboured Menno Simons in his house in his great distress. This being ascertained by the envious, he was in consequence seized, and with great cruelty examined and questioned. But like a pious champion and martyr of Jesus, he would not in his greatest extremity forsake his Maker, but confessed boldly and undauntedly before these blood-thirsty tyrants, his faith in the everlasting truth. On this, at the said place, he was stretched on the wheel, as if a prince of murderers, after the pattern of the Lord Jesus, although his greatest enemies bore witness that he was a truly pious man.[x]

Prov. xxix. 10.

Rev. ii. 13. xx. 4. Matt. x. 28.

Isa liii. 8. Luke xxii. 52. 1 Tim. iii. 7.

At this time the tyranny and persecution of pious Christians were very fearful. The envious and truth-hating papists had the likeness and faces of the principal ministers and supporters of the church, pourtrayed and placarded at the gates and public places, with the offer of

[w] [At Witmarsum. Ten Cate. Friesland, p. 72.] [x] He was finally beheaded. Ibid.]

a large reward to any that should deliver them up into the hands of the executioner and hangman. In this bloody and perilous time lived the pious Menno Simons; a man zealous for God, and one of the most eminent teachers and elders. He issued such excellent admonitions and writings from the word of God, that not one of his adversaries ventured, by a public written treatise, to appear against him, although he repeatedly and earnestly requested it. By these wholesome instructions and christian exhortations, and by the powerful working of the Most High, the the said Menno Simons drew great multitudes from the darkness and errors of popery, and from dumb idols to the living God, who were converted and won for God. On this account, the servants of antichrist were the more embittered against him, and in order to hinder and extinguish the work, published about the year 1543, throughout West Friesland, a terrible proclamation against him, to the effect that any malefactor or man-slayer should, by the emperor's grace, receive the pardon of his crimes, the freedom of the country, and one hundred carolus-guilders besides, on condition that Menno Simons was delivered into the hands of the executioner and torturers. But although he was thus persecuted and pursued with unmeasured tyranny and bitterness by the envious who thirsted for his blood, and sought after to be put to death, nevertheless the God of power preserved and protected him in a very miraculous manner from all the watchings of his enemies: so that they could not execute their tyrannical threats against him. For at Wüstenfeld, not far from Lubeck, on the 13th of January, anno 1559, he died a natural death, as appointed by God, in the sixty-sixth year of his age.[y]

Gal. iv. 18.
Luke xxi. 13.
Titus i. 9.
1 Thess. i. 9.
Acts xiv. 15.
1 Tim. iv. 2.
2 Thess. ii. 3.
Matt. xxvii. 21.
Luke xxiii. 18.
Ps. xxxiv. 20.
Ps. xxxvii. 32.
Ps. xxxi. 16.
[51.]
Job xiv. 5.
Ps. cxxxix. 16.

[y] Those who please, may read Menno Simons against Gellius Faber. In fol 23 will be found the martyrdom of this Tjaert Reynerson. [Opera Omnia, fol. 234.]

ARENT JACOBSON, WITH HIS WIFE AND ELDEST SON.—A.D. 1539.

Like as it was in the days of Esau and Jacob, that he that was born after the flesh, persecuted him that was born after the Spirit; so was the same abundantly seen to happen at this time. This spirit displayed itself, among many other instances, in the case of a pious brother named Arent Jacobson, with his wife and eldest son. These persons lived in De Ryp, and having been born of God from above, and seeking the everlasting inheritance reserved in heaven for such, they were hated by the followers of Esau, and persecuted unto death. They were therefore brought prisoners from De Ryp to Monickendam, situate in North Holland, where they had to suffer much for the cause of truth. But being built upon Christ, and determined not to be drawn away by any tortures, they were condemned, about the year 1539, at the said place, to suffer death by being drowned, which took place accordingly. For the execution of this sentence large heavy stones were employed, which the executioner was not able to lift, so that the prisoners had to assist him. They were thus like brute beasts thrown into the water with stones round their necks, and deprived of life. Herein they loved not their lives, but resigned themselves to death for the testimony of Jesus, who, at his glorious appearing, shall raise their despised bodies from the dead, and crown them with endless immortality in heaven.

Gen. xxvii. Gal. iv. 29. John iii. 3. 2 Peter i. 4. Matt. xvi. 18. Rev. xii. 11. xx. 4. 1 Thess. i. 6, 7. Phil. iii. 21. 2 Tim. iv. 8.

[Under the jurisdiction of duke William of Cleves, a diet was held at Nymegen, in Gelderland, on the 12th of April, 1539. It was resolved, "to the honour of almighty God," that the baptists should not be permitted in the land, but be brought to severe punishment. On the 7th of April, some servants of God had been apprehended at

Nymegen, and three of them, in accordance with this law, were burnt to death for their faith. Two women, who were at the same time sentenced to be drowned, were banished.][z]

HANS SIMERAVER.—A.D. 1540.

In the year 1540, brother Hans Simeraver was led a prisoner to Schwatz, in the Innthal, for the sake of divine truth. But as they were unable to draw him aside, or to convince him by the holy scripture, they placed over him their high priest, the executioner, to lead him forth and conquer him. He was therefore executed by the sword, and testified with his blood his faith in God. He resisted unto blood, striving against sin and the abomination of desolation. Therefore on the hill of Zion shall he receive the palm-branch in his hand, among the great multitude who have witnessed and confessed the name of God in the world, and be crowned with the crown of life that fadeth not away.

Luke xxi. 15.

Heb. xii. 4. Matt. xxiv. 15. 2 Esd. ii. 45.

2 Tim. iv. 8.

WOUTER OF STOELWŸK.—A.D. 1541.

Another godly and faithful brother, named Wouter of Stoelwyk, fell into the hands of the ravening wolves on the 11th of February, 1538, at Vilvorde,[a] in Brabant, and had to undergo much suffering from the envious papists. But like a wise builder, he had founded his house upon the firm and immovable rock, Christ Jesus. Therefore, in all his severe trials, he stood firm, although he had to suffer a cruel imprisonment of three years, with many severe and

Matt. x. 16.

Matt. vii. 24.

Matt. xvi. 18.

1 Pet. i. 7.

[z] [Ten Cate's, Doopsg. in Holland, &c. i. 48.]

[a] [The eminent translator and martyr Tyndal suffered death at the same place, seventeen months before.]

tyrannous tortures and examinations, inflicted on him by these sanguinary men. For his steadfastness, he was at last condemned and burned to death, 24th of March, 1541, at the above mentioned place. He remained faithful to his Lord and Maker even unto death, and fully confirmed the sincerity of his faith in the truth, and his unwavering and lively hope, by his death and blood. Wherefore as an obedient sheep of the great Shepherd of the sheep, he shall likewise hear his voice: *Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning.*

Prov. xxix. 10.
Rev. ii 10.
John x. 4. Heb. xiii 20. Matt. xxv. 34.

Here follows a christian epistle, composed by the said Wouter of Stoelwyk, treating of the sufferings and the glory of Christians:—

The Salutation.

Grace, peace, and mercy from God our heavenly Father, and from Jesus Christ our Lord and Saviour, be with all those who live godly in Christ Jesus, and therefore suffer persecution, for the trial of their faith, to the glory and praise of the just God, and to the eternal salvation of their souls. Amen.

Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 3. Gal. i. 3. 2 Tim. iii. 12.

Blessed be the God and Father of our Lord Jesus Christ, who, of his unfathomable grace and mercy, hath called us from darkness into his marvellous light, and still lifts upon us daily the light of his countenance, that his way may be known by us upon earth, and his salvation among the heathen. Yea, let blessing, praise, and glory be given to God, our most blessed Lord and most compassionate Father, who of his unspeakable goodness, and not for the merit of our works, hath chosen us for his children through Jesus Christ, that we should be heirs of his eternal kingdom, and possess all things as the true children and heirs of God; children of God and joint-heirs with Christ, if we do the will of God our heavenly

2 Tim. i. 9.
1 Pet. ii. 9.
Tit. iii. 5. 2 Tim. i. 9. Eph. ii. 4.
Rom. viii. 17.

Father, that we may be glorified with him, and enter with him into his glory. For it is a sure word that Christ
Matt. vii. 17. 21. says: *Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my*
Matt. xvi. 24. *heavenly Father.* Now it is the will of our heavenly Father, that we deny ourselves and take up our cross, and follow Jesus Christ. In the first place, we must deny
Luke ix. 23. ourselves: that is, we must abandon our own will, and give ourselves entirely to Jesus Christ; so that we, according
2 Cor. v. 15. to the apostle's words, no longer live to ourselves, but to
Rom. xiv. 9. Jesus Christ who died for us, that he might be Lord both
2 Cor. v. 15. of the living and the dead, and that no one should live to himself, but to him who died for us and rose again. Oh!
John xiv. 5. Lord God! how few will thus deny themselves, and desire alone to do the will of God. Yea, how many there are
2 Thess ii. 10. who do not yet know what the true will of God is, but cleave to the doctrines and commandments of the pope of Rome and antichrist; and are in such a state that they know not Jesus Christ, who, according to the good pleasure of his will, must enlighten them, and open the eyes of their understanding before almighty God with the splendour of his grace, that they may come from such blindness into the true light, and confess with all the
Rev. xviii. 3. saints, what is the craft and sorcery of the Babylonian
Matt. xix. 17. whore, and how that the doctrines and commandments of Christ Jesus alone must be obeyed. Yea, the instructions and precepts of Christ Jesus, must we alone follow and observe; and not in any wise live according to our own will. We must mark how that Christ Jesus himself did
John vi. 38. not do his own will, but the will of his Father who sent
Rom. xv. 4. him; which was done, and is written for our learning and admonition, that we should not fulfil our own will, (which, by reason of the innate corruption of our depraved
Rom. xii. 2. nature is inclined to evil); but the acceptable and perfect will of God, in order that we may rightly pray, (as Christ

has taught us), and say: *Heavenly Father, thy will be done here on earth as it is in heaven.* How many say this, not with true hearts, but with false lips, even as Judas said to Christ; *Hail, master!* and then betrayed him. In like manner, these say with their mouth, "Let God's will be done," and at the same time all their thoughts and works are contrary to his will. They are the really false christians who say to Christ Jesus, Lord, Lord! yet do not what he has commanded them. They are the true Pharisees, the pretended saints, who honour God with their lips, while their hearts are far from him. They are the true unbelievers of whom the holy Paul says: *That in words they profess to know God, but in works deny him.* Therefore the Lord holds them in abomination, because they are disobedient unto him, and to every good work reprobate. Yea, they are the real hypocrites, the disciples of the deceiver, Satan, having learned of their master to clothe themselves according to his native guile, with an outward and fair appearance. The Lord shall curse and thrust out such hypocrites for ever, and say to them: *Depart from me, ye workers of iniquity, I never knew you.* Pious christians he will bless. Blessed and glorious will he make the good and sincere disciples of Jesus Christ. They deny themselves, and have yielded themselves to the will of God. This is a right commencement of the christian life, and without it no such life can be begun.

Matt. vi. 9. Luke xi. 2. Matt. xxvi. 46. Mark xiv. 45. Luke xxii. 47. Mark xiv. 44. Luke xxii. 4. Matt. vi. 10. Matt. v. 20. Mark vii. 7. Tit. i. 16. 2 Cor. xi. 14, 15. Matt. vii. 23. xxiv. 23, 24. Ps. vi. 8. Matt. xxv. 34. Matt. xvi. 24.

"In the next place we must take up our cross; that is to say, we must prepare ourselves for suffering, according to the instructions of Jesus the son of Sirach, who thus speaks: 'My son, if thou wilt be God's servant, prepare thyself for temptation. Hold fast, and suffer, and waver not when men entice thee away. Cleave unto God; yield not, that thou mayest be strong. Whatsoever is laid upon thee take cheerfully; be patient in all thy sorrows. For like as gold and silver are tried in the fire, so are they who

Luke ix. 23. Eccles. ii. 1. Wisd. iii 6.

Ecclus. ii. 16. please God exercised with adversity and sorrow.' Here-
2 Tim iii. 12. with agrees what Paul says: *All that will live godly in Christ Jesus must suffer persecution.* Yea, Christ himself
Mark xiii. 13. says to his apostles: *Ye shall be hated of all men for my name's sake.* From all these words it must unquestionably follow, that all the servants of God, all godly men, all the disciples of Jesus Christ must suffer persecution for his name's sake, and be tried with manifold temptations. It is, therefore, horrible blindness for any one to boast himself of the gospel and christianity, knowing well what belongs to a christian life; but to suffer for the name of Christ Jesus, is, alas! the very least of his thoughts. Yea, although they acknowledge and confess that all the works done in the popish desolation are evil, and nothing but a blaspheming of God, yet have they fellowship with them,
Gal. vi. 12. and commit the most scandalous idolatry, that they may avoid the cross and be freed from it; in which cross all pious christians may glory. And notwithstanding this
[53.] they will be good christians! Oh! what crafty servants! Oh! what false christians! crafty servants, we say! for
Matt. x. 24. John iii. 10. they would be superior to their Lord, Jesus Christ:—wicked disciples we say: seeing they reject and contemn the teaching of their Master, Jesus Christ. Oh, people, people! mockers of the Almighty! who think to deceive God with their hypocrisy, and satisfy him with words, not
1 Cor. iv. 20. considering the words of Paul; namely, that *the kingdom of God is not in word but in power.* O people! true hypocrites! who persuade themselves that they serve Christ, but from whom, how far is it, to glory alone, with
Gal. vi. 14. Christ's faithful servant the pious Paul, in the cross of Christ! O miserable people, who would rather live for a
Rev. xvii. 1. xviii. 3. short time in peace and wantonness with the Babylonian whore, to be hereafter tormented with her in everlasting
Rom. viii. 17. pain, than for a short time to suffer with Christ Jesus, and enter into everlasting glory! Ah! otherwise did the true

saints and servants of God, who chose rather to suffer death than transgress the command of God. Ah! the pious Joseph would rather go to prison and to death, than incur the anger of the Lord his God and commit adultery. Gen. xxxix. 9.
Moses, that zealous and jealous lover of God, by faith, Ex. ii. 11.
chose rather to suffer affliction with the people of God, Heb. xi. 24—26.
than live in carnal and worldly pleasures with the Egyptians; *esteeming the reproach of Christ greater riches than all the treasures of Egypt; for he had respect to the recompense of the reward.* Shadrach, Meshach, and Dan iii. 16.
Abednego feared God the Lord more than all the torments of the tyrannical king, and would rather die a temporal death and abide by their God, than forsake him. Daniel, rich in spirit and strong in faith, was not terrified at the Dan. vi. 10.
lions' den, into which he would be thrown, rather than worship any God besides his own. The good Tobias would likewise rather transgress the king's command at the peril of his life, than deny the Lord his God; and there- Tob. i. 19.
fore charged his son to fear God all his life, and never Tob. iv. 5.
practise sin, or transgress the commandments of the Lord his God. Eleazer, the pious Israelite, chose rather to die for the law of God, than act in disobedience to it; yea 1 Mac. ii. 37.
rather than once dissemble, and occasion an offence in Israel. The mother and her seven sons were so zealous 2 Mac. vii.
in the love of God, that they feared not all the tyranny of the ungodly king, nor would act contrary to the law of God, but rather for it suffer a cruel death. Yea, how many saints and witnesses of Jesus Christ, are now hated by the Babylonian whore, still persecuted and slain, because they will not drink of the wine of her fornication, nor have fellowship with her idolatrous works. Therefore, all those false hypocrites and impious dissemblers may well be ashamed, who boast themselves of the name of Christ, yet for the name of Christ will not suffer. Christ may well say to them, If I be your Lord, why do you not Mal. i. 6.

perform my will? Am I your master? why then do ye neither hear nor believe my words? Well! let all
Luke vi. 46. hypocrites, and false, cautious, faithless servants, and craftily wise disciples of Jesus Christ, forsake their Lord and Master: we purpose by the grace of God nevertheless to abide by Christ, and are ready to suffer for his sake, as he suffered for ours. But he suffered as the Master: we suffer as disciples; so that we the servants and disciples of the cross, must not bear it unwillingly, since our Lord and Master has borne the same.

"Thirdly: we must follow Christ, but not as many Jews did, who followed him because they had eaten of the
John vi. 26. loaves; which (God help us) many false Christians now do, who unite themselves to the church of Christ, not because they really seek Christ Jesus, not because they love the truth, but that they may be helped and fed by the Christian church, where they see the signs of the most commiseration. Now, to follow Christ thus, is nothing but a mockery of God. And Christ will not have such followers, as we may clearly perceive and under-
Matt. viii. 19, 22. Luke ix. 57. stand from the scribe who was rejected by Christ, because he wished to follow him from covetousness; for the Lord saw into the heart of the scribe, and therefore answered
Matt. viii. 20. not his words, but his thoughts, and said: *The foxes have holes, and the fowls of the air have nests; but the Son of Man hath not where he may lay his head.* Just as if Jesus would say: 'If thou wilt follow me, thou must follow me in the way in which I lead thee;' for Christ knew his meaning well, namely, that he wished to follow him for the sake of gain; and thought that Christ would give him power to work wonderful signs and miracles, as he had given to his
Luke x. 17. apostles, and which he might have turned to profit. But such intentions are not good, and may not be allowed; for the Lord was himself poor, as he himself testifies: "As I the Lord and Master am poor; it is therefore evident that

my servants are poor, and my disciples neither seek nor covet riches." As if the good Master had meant to say: [54] He that will follow me, must follow me in the same poverty in which I go before him.

"But, alas! many in the present day think, as Paul says, 1 Tim. vi. 5. that gain is godliness; and under a show of the gospel, and the name of Christian, seek their own profit. Oh, what perverted people! who will not go in the right way, but follow in the steps of the treacherous and dishonest Judas, Matt. xxvii. 6. Mark xiv. 18. Luke xxii. 47. John xviii. 12. who loved the reward of unrighteousness and received the dreadful punishment of his wickedness, as is well known to every one. Oh, what blinded people! who cannot perceive how Ananias and Sapphira were speedily put to Acts v. 5. shame and punished by God for their duplicity, wherein Almighty God has undoubtedly given us an example, that all hypocritical and double-hearted persons shall, in like manner, be put to shame and punished; as we read in Jesus the son of Sirach: "Woe be to them of double-hearts, and Ecclus. ii. 12. wicked lips, who go into the land by two ways." Therefore doth the wise man teach, that our heart must be sincere, without any deceit or hypocrisy, and says: "Be not rebellious, and cast not off, through unbelief, the fear of God, Ecclus. i 28. nor walk therein with a double-heart; and be not a hypocrite before men, nor bring with thy lips a scandal upon thyself; set a watch upon them, lest thou fall, and bring shame upon thy soul, and God bring to light thy hidden things, and thrust thee down in the midst of the congregation, because thou approachedst the Lord with a wicked mind, and thy heart was filled with deceit and craftiness." Oh! that all hypocrites would diligently observe the words of Jesus the son of Sirach, and reform themselves before they are put to shame and punished by God, which shall take place upon all who are of a double heart: if not now, yet at the day of judgment, when *the ungodly shall not stand, nor sinners in the congregation of the righteous.* Then shall Christ bring Psalm i. 5.

1 Cor. iv. 5. Matt. iii. 12. Luke iii. 17. to light what is now in darkness, and reveal the counsels of the heart. Yea, he will take the *fan in his hand, and throughly purge his floor: the wheat he will gather into his garner, but the chaff he will burn with unquenchable fire.* Therefore, let every one beware of hypocrisy, and follow Christ sincerely, as it becomes him, not with the Jews for John vi. 26. Luke ix. 57. 1 Tim. i. 5. the sake of the loaves, nor as the scribe from covetousness. But, O ye Christians, follow Christ, your Lord and Master, with a pure heart and a good conscience, with faith unfeigned and ardent love, without wavering. But those who follow Christ otherwise are, amongst good Christians, Matt. iii. 12. like chaff amongst the wheat, whose end shall be the everlasting fire:—from which the Almighty Father preserve us through Christ Jesus.

"Further, we must follow Jesus Christ from ardent love, even to the end; and not do as some of his disciples did, who forsook him, and were offended at his words, saying: John vi. 60. *This is a hard saying, who can hear it?* Oh, how many are there still, who cannot hear the blessed words of our Lord Jesus Christ! yea, they become distracted if they are told that Christ Jesus promises all his servants and disciples tribulation and suffering; and say, with a heart of stone and a bitter spirit, Must we always suffer? must we always be persecuted? *This is a hard saying: who can hear it.* Alas, O God! how is the sweet honey in men thus changed into gall! and the pure wine into bitter John vi. 49. Exod. xvi. 4. Numb. xxi. water! Oh! how have they come to loathe that heavenly bread, that everlasting medicine, by which all souls must Wisd. xvi. 20. be healed. How is it become to them a deadly poison! And that consolatory gospel, which, by the Holy Ghost, has been sent us from heaven, and which Christ has sealed with his own precious blood, how is it contemned by those who will not believe God's word, nor receive the holy teaching of our Lord Jesus Christ! But, does there come a lying prophet, a messenger that prophecies of

temporal peace and prosperity (though nothing comes of it), he is heard: while the gracious Lord Jesus Christ, who has promised us the everlasting peace of his heavenly kingdom, cannot obtain a hearing. So that now is come to pass, what Christ said to the Pharisees: *I am come in my Father's name, and ye receive me not: if another comes in his own name, him ye will receive.* Yea, many now do, as the rebellious and unbelieving Israelites did, who forsook God the Lord, by whom they had been delivered from Egypt, and desired other gods to go before them and protect them. Even so do many Christians now forsake Jesus, who released them from Satan's tyranny and power, and delivered them from the jaws of the devouring lion; with whom indeed they were running in the road to damnation to be altogether destroyed by him. Then did Jesus redeem them, and put them again in the way to eternal salvation. Many now forsake the good shepherd, who spared not his life for us, but gave himself up to death, for the great love he had towards us; and they forsake him for men, of whom the prophet says that their help is vain, and that they cannot help them; for their breath must be yielded up, and they return unto the dust, and that then all their thoughts perish who trust in men, and follow the false prophets who have pleasure in unrighteousness.

John v. 43.
Numb. xiv. 2.
Exod xxxii. 1.
Acts. vii. 40.
John i. 29.
Lam. iv. 17.
Ezekiel xxix. 6.
Ps. cxlvi. 3.

All pious Christians must, however, follow none other than Christ Jesus: who, as Peter says, *suffered for us, and left us an example that we should follow his steps.* The same doth Paul testify in these words: *Let us lay aside all guile and hypocrisy, the sin that cleaves to us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.* In these words of the apostle we may observe, how that we must follow Jesus Christ, and look to him as the leader of faith, the

[55] 1 Pet. ii. 21.
Heb. xii. 1.
Phil. ii. 5
Heb. xii. 2.
Mark xvi. 19.

1 Pet. ii. 25. John x. 11. bishop and shepherd of our souls; yea, to the good Lord and Master, who has given to all his servants and disciples an example, that they also must suffer even as he has suffered. But, O God! how much had Christ to endure! Phil ii. 6. Though Lord of heaven and earth, yet for our sakes he Luke ix. 58. become so poor that he had not where to lay his head. When he was in the likeness of God he humbled himself, John xiii. 5. and took upon him the form of a servant, that he might serve us, and give his life for our redemption. Yea, though Heb. i. 3. he was the eternal wisdom of the Father, governing all John vii. 1. things by the word of his power, yet must he hear himself John viii. 48. called by the pharisees, a flatterer, a deceiver of the people, a sinner, a madman, and possessed of the devil, with many abominable blasphemies and reproaches, and be treated Matt. xxvii 39. Mark xv. 30. with contemptuous scorn. In short, although he was the John i. 18. Gal. iv. 4. only begotten Son of God, the Almighty Father, nevertheless he must be numbered with the transgressors, and Matt. xxvii. 39. die the most bitter death; so that Esaias might well say Isa. liii. 2. of him: *He hath no form nor comeliness, and when we shall see him, there is no beauty for which we should desire him. He is the most despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely* Luke xxiii. 35. *he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, and bruised for our iniquities.* [Ps. lxix. 4, 7.] He might justly say: I must restore what I took not away, for my friends' sake will I suffer anguish. Shame covers my face. *I am become a stranger to my brethren, and am unknown to my mother's children.* I looked if any would know me, but there was no man. I waited if any would Ps lxix. 21. and xxii. 7. comfort me, but there was no one. *They gave me gall for food, and when I thirsted, vinegar for my drink. They* Matt. xxvii. 34 Mark xv. 29. *laughed me to scorn; they shot out their lips, and shook their heads. They gaped upon me with their jaws as a fierce and*

roaring lion. I am poured out like water, and all my bones are out of joint. My heart within me is become like melted wax. My strength is dried up as a potsherd. My tongue cleaveth to the roof of my mouth, and thou layest me in the dust of death; for dogs have encompassed me, and the assembly of wicked men have come round about me. They pierced my hands and my feet. I may tell all my bones. But they behold, and look upon me. They part my garments among them, and cast lots for my vesture. John xix. 23. Ps. xxii. 7. Yea, as he says by the prophet: *I am a worm and no man, a reproach of man and despised of the people.* Yes, my dear brethren, God our heavenly Father laid the punishment upon him that we might have peace; for through his wounds we are healed. We wandered and strayed as sheep that have no shepherd, 1 Pet. ii. 25. every one took his own way; but the Lord laid our iniquities upon him. When he now was chastened and 1 Pet. ii. 24. afflicted he opened not his mouth. *As a lamb led to the* Isa. liii. 10. Acts viii. 32. *slaughter, and as a sheep before his shearers is dumb, so opened he not his mouth.*

"Are you pious Christians? Behold Christ Jesus! what 1 Pet. iv. 1. he has suffered for us poor sinners: the Lord for his servants, the Master for his disciples, the Shepherd for his John x. 11. Ezek. xxxiv. sheep, yea, God for men. Oh, the deep condescension of 23. the Master, to be willing to serve his disciples, and give John xiii. 5. himself up to death for them! Oh, the amazing grace of the Lord, willingly to suffer so much for his servants! Oh, the endless righteousness of the Shepherd, who was John x. 11. willing to lay down his life for the sheep! Oh, the John xvii. 19. unspeakable love of God to us poor men, to redeem us with his own precious blood! Christians shall have this in remembrance for ever, and give thanks to Jesus Christ for such beneficence, not by words only, but by works also.

"But (O merciful God!) to such a length with some is it come, that they can indeed prate of Christ, how that he has suffered and satisfied for us, and are willing to enjoy

the redemption obtained for us by the blood of Christ, but they never once think of suffering with Christ Jesus, and yet hope to be glorified with him. But it is a true saying,

2 Tim. ii. 12. Rom. vi. 8. Matt. x. 32. Luke xii. 8. 2 Tim. ii 12.

says Paul, *If we be dead with Christ, we shall also live with him; if we suffer with him, we shall rejoice with him in eternity; if we deny him, he also will deny us.* On this may well meditate all those Christians who have fallen away, and have returned to the Roman Babylon, from whence they came out, and have renewed their friendship with

Rev. xvii. 1.

the whore they hated. What shall be said to men so

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light-minded? How are they blinded who once confessed the truth, but swerve from Christ Jesus the only Saviour,

Rev. xviii. 4.

and turn to the shameful accursed whore of Babylon, the mother of all unrighteousness, and queen of all the children of infidelity and abomination, who is become to them a comfort and defence, yea, an idol! Alas! woe to such perverted men who turn away from righteousness, from light to darkness, from life to death, and go from Jesus Christ to antichrist, seeking comfort from Satan and not

Rev. xxi. 8. Matt x. 28. Luke xii. 4.

from God! Oh! woe to such fearful souls, that fear more them that kill the body only, than God the Almighty Lord, who can cast both body and soul into eternal condemnation. Oh! woe to such persons, that they were ever born, unless they openly repent, and separate themselves

Isa. lv. 11.

from Babylon; for the scripture says not in vain, *Depart,*

2 Cor. vi. 17. Rev. xviii. 4.

my people, from the midst of Babylon, and touch not the unclean thing, that ye be not partakers of her sins and plagues. These, verily, are the plain words of the Lord, whoever

Acts ix. 5. Acts v. 3.

may take them away, whoever may kick against the pricks. Let him begin as he may, it will be hard for him, and will not succeed. Here, too, no excuse will avail, as is clearly

Matt. xxv. 26. Luke xix. 12.

seen in the parable of the unrighteous servant, who, from fear, buried his Lord's talent in the earth, and would excuse himself before his lord; but he was not heard. By

Rev. xxi. 8.

this crafty servant we understand all fearful persons, all

who are unfruitful in the knowledge of our Lord Jesus Christ, and who relish and seek earthly things more than heavenly. They may excuse themselves as they will, their excuses will not avail them; but everlasting condemnation will be their reward; *for every tree that bears not good fruit, shall be cut down and cast into the fire.* The fruit must be seen, leaves alone will not suffice. Rev. xvi. 8. Matt. iii.

"Christ is our example. What he taught he did. Suffering and endurance he taught his disciples, for he has himself endured and suffered. Wherefore Paul teaches us to consider Jesus Christ. He thus speaks: *Consider, ye Christians, and remember that Christ Jesus endured such contradiction of sinners against himself, lest ye be weary and faint in your minds; for ye have not yet resisted unto blood, and have forgotten the exhortation that speaketh to you as unto children: My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him, for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with children; for what son is he whom the Father chasteneth not? if ye be without chastisement (whereof all are partakers) then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh who chastened us, and we gave them reverence; shall we not then much more be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.* Matt. xxi. 19. Matt. xxvi. 21, 27, 49. 1 Pet. iv. 1. Heb. xii. Prov. iii. 11. Rev. iii. 19. Heb. xii. 8.

"By these words the apostle gives us to understand how useful and necessary is chastisement; so useful and needful that we cannot be children of God unless we be chastened of God our heavenly Father, as these words plainly testify: *What son is he whom the father chasteneth not? If ye be without chastisement, of which all are partakers, then are ye bastards, and not sons.* Herewith agree the words of Judith, namely, that Abraham, tried and tempted with Heb. xii. 7. Judith viii. 22.

Gen. xvii. 2. Prov. iii. 12. many afflictions, was the friend of God. Likewise Isaac, Jacob, Moses, and all who pleased God, were found faithful in many temptations. But they who received not their 1 Cor. x. 6. trials in the fear of the Lord, but displayed impatience Numb. xxi. 6. and slanderous murmuring against the Lord, were destroyed by the destroyer, and slain by the serpents. Therefore, as we desire to have God for our Father, we must as willingly endure the chastening of our heavenly Father; and unless we Heb. xii. 8. would be reckoned bastards by God, we must not be without chastisement and correction, but must willingly be tried by tribulation. In short, if God and the salvation of our souls be dear to us, and we stand in awe of his correction, we must cordially receive all the suffering appointed us by Matt. x. 38. Matt. xvi. 24. Mark viii. 35. Luke ix. 24. God, and think on what Christ says: *He that takes not up his cross, and follows me, cannot be my disciple.* In like manner: *He that will save his life shall lose it, but he that will lose his life in this world, for the sake of the gospel, shall save it to eternal life.*

"Where now are the false Christians, who lose not their lives for Christ's sake, and yet think to keep them to eternal 1 Kings xv. 30. life? Even so Saul thought to please the Israelites, and still remain God's friend; but he was rejected of God for his duplicity. In like manner they may think here to keep their temporal life, and yet obtain eternal life; but their imagination will deceive them. O Lord God! how can men be so blind as thus to love this perishable life, [57] who know not the hour, nor time, nor day when they James iv. 14. must die? The apostle James says, *This life is but a vapour, that is seen but a short time, and then vanishes from the eyes of men.* And Jesus the son of Sirach: 'Our life, Ecclus. xviii. 7, 8. compared with eternity, is like dust, or a grain of sand, compared with all the sands of the sea; or like a drop of water, compared with all the water of the sea. What then is man? and what is his beauty? or what good has he in which he can trust?' Seeing, then, that our life is so uncertain and so

short, it is a lamentable thing that men are so anxious concerning it, and think so little of eternal life. The false teachers aid in this delusion, also the deceitful workmen, the enemies of Christ and his apostles, who openly teach that Christians shall no longer suffer. They who prophesy lies in the Lord's name, will assuredly be put to shame with their nation and be punished with Zedekiah and Ahaz, who shamefully sinned and led away the Israel of God, causing them to trust in vanity. With the Egyptian sorcerers will they be brought to shame, who now, in like manner, resist the truth, as they resisted Moses. Cursed with Balaam the son of Bosor, must they be, who, with him, forsake the right way, and betake themselves to crooked paths. Yea, with Dathan, Korah, and Abiram, they must sink to hell, who, like them, excite divisions and offences in the church of God, and despise the holy doctrine of Jesus Christ. They arouse the wrath of Almighty God, and treasure up to themselves wrath against the day that Jesus Christ shall be revealed from heaven, with his mighty angels and in flaming fire, to take vengeance on all that know not God, and that obey not the gospel of our Lord Jesus Christ. These shall suffer pain and everlasting condemnation from the presence of the Lord, when he shall come to be glorified in his saints, and to be admired in all them that believe.

2 Chron. xviii. 22.
1 Kings xxii. 22, 24.
Exod. vii. 22.
2 Tim. iii. 8.
2 Pet. ii. 15.
Numb. xxii. 37.
Numb. xvi. 32.
Rom. ii. 5.
Matt. xxv. 31.
2 Pet. iii. 12.
2 Thess. i. 10.

"Who, now, are these unbelievers, who believe not the gospel of Jesus Christ, and shall therefore suffer everlasting punishment? They are those who obey not the commandments of Jesus Christ, and will not suffer for the name of God, nor confess the truth of the gospel; wherefore Christ, in like manner, will not confess them, nor own them before his Father and his angels, with whom he shall come from heaven to punish such unfaithful and fearful servants, and to glorify those good servants, the faithful ministers and pious champions who *come out of great tribu-*

Isa. ii. 10.
Wisd. v. 2.
Matt. x. 33.
Mark viii. 38.
Luke ix. 26.
2 Tim. ii. 12.
Matt. xxv. 34.
Rev. vii. 14.
2 Esd. ii. 45.

lation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple; and he that Isa. xlix. 10. Isa. xxv. 4. Rev. vii. 17. *sits upon the throne shall dwell among them. They shall hunger no more, nor thirst any more; neither shall the sun smite them, nor any heat: for the Lamb that is in the midst* Rev. xxi. 4. *of the throne shall lead them to fountains of living waters, and God shall wipe away all tears from their faces.* We have 2 Esd. ii 42. also what the prophet Esdras says: "I, Esdras, saw on the hill of Zion a great number that no man could number, and they all praised the Lord with songs, and in the midst of them stood a beauteous youth, tall, glorious above them all, and he gave to each palm-branches in his hand, and set a crown upon each of their heads. And I was miraculously supported, and asked, 'Sir, who are these in whose hands are given palm-branches, and on whose heads crowns are set?' He answered me, and said, 'These are they who have put off the mortal robe, and have put on the immortal one; therefore are they now exalted.' And I said, 'Who Matt. xvi. 16. is he that put the crown upon them?' He answered me, Matt. x. 38. Mark viii. 34. and said, 'He is the Son of God, whom they confessed in 2 Esd. ii. 47. the world;' and I began to praise them who had valiantly and piously contended for the name of God."[b]

[b] [The several quotations in this exhortation from the Apocrypha, and the honour thus rendered to it, will be matter for surprise to some readers. But the actual value of these deutero-canonical writings was neither understood nor determined at the time of the Reformation. In the early portions of Luther's bible, no distinction was made between the canonical and the apocryphal books. But in his complete edition of 1534, they were for the first time separated, and placed between the Old and New Testaments. The Latin Vulgate, which was in general use, of course retained them as before, and by the Council of Trent they were affirmed to be canonical. In Coverdale's English version they were separated from the rest, with the exception of Baruch. In the Geneva version they were printed separately, with a preface, and though regarded as not sufficient to prove any Christian doctrine, were treated with a high degree of veneration, and often referred to in the margin of the version of the canonical books. Kitto's Cyclop. i. 556.]

"Oh, what joy and glory are prepared for all pious christians! Who is now so fainthearted and so fearful, as not to suffer a little for such joy and glory? It is indeed true, that suffering and tribulation are grievous to the flesh; but we must think on the words of Paul: *No chastisement is for the present joyous but grievous, but it afterwards yields the peaceable fruit of righteousness in them that are exercised thereby.* The same thing Christ says to his apostles: *Verily, verily, I say unto you, ye shall weep and howl, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.* Behold! all ye faithful, who at this time suffer tribulation, oppression, and persecution for a little while for the truth; attend to these words, and be of good cheer; be not terrified, nor sorrowful; and although tribulation is not joyous to the flesh, think, that for a little sorrow, everlasting joy shall be given you. Yea, remember that it is [58.] written, "The souls of the righteous, are in the hands of God, and the pains of death shall not touch them; they appear in the eyes of the foolish to die, and their departure is accounted for destruction; the way of the just is accounted utter ruin; but they are in certain rest and peace. And although before men they endure pain and oppression, their hope is full of immortality; in a few things they suffer, in many shall they be rewarded; for God has tried them, and found them worthy for himself. He tried them as gold in the fire, and as a sacrifice of burnt offering he accepted them, and he will have respect unto them in the time of visitation. The righteous shall shine as the sun; they shall judge the nations, and have dominion

Heb. xii. 11.

John xvi. 20. Isa. xxvi. 17.

Heb. xii. 12.

Wisd. iii. 1. Deut. xxxiii. 3. Phil. i. 21. Wisd. v. 1. iii. 3.

1 Pet. i. 7.

Matt. xiii. 43. xix. 28. 1 Cor. vi. 2.

over the people, and their Lord shall reign for ever. They that trust in him shall understand the truth, and such as be faithful in love shall abide with him; for grace and peace shall be to his elect."

"Oh! what precious assurances are these for all who are persecuted for the truth; and what comfortable promises are those which Christ gives us in the gospel, namely, that we are blessed when we mourn, for we shall be comforted. Also, that we are blessed when persecuted
Matt. v. 10. for righteousness' sake, for ours is the kingdom of heaven.
Luke vi. 22. In short, that we are blessed when men revile, slander, and
1 Pet ii. 20. speak all manner of evil against us falsely, for the name
1 Pet. iii. 14. iv. 14, 15. of Jesus Christ; then we must rejoice and be glad, for our reward shall be great in heaven. Yea, great is our reward,
Isa. lxiv. 4. 1 Cor. ii. 9. as Esaias testifies, saying: *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* And the
Ps. xxxi. 19. prophet David says, *Oh, how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men!* But how few labour now for this great glory! It is come to
Matt. xxii. 4. Luke xiv 16. Rev. xix. 7. pass what is related in the parable of our Lord, that the father of the household had prepared a supper, to which he bade many, for all things were ready. But one had bought a farm, and must go and see it. Another had bought five yoke of oxen, and must prove them; the third had married a wife, and therefore could not come. But when the master of the house heard this, he was wroth, and said that not one of those who would not come should taste of his supper. Oh, what a severe and heavy judgment is passed upon all those that will not come; who despise the call of God, and love any thing better than
Matt. x. 37. God! that is, who, on account of father, mother, brother, sister, wife, child, riches, or poverty, honour, praise, or scandal, forsake God, and will not obey his voice. Yea,

who do not esteem all earthly things and righteousness as dross, that they may win Jesus Christ, as Paul did; and also the Hebrews, of whom the apostle says, *That they took joyfully the spoiling of their goods, knowing that in heaven they had a better and an enduring substance.* Phil. iii. 8. Heb. x. 34.

"But, (O God) how little do men now regard heavenly things! Alas, how little do they think on the difference there will be between the righteous and the wicked! yea, such a difference will that be, as the Lord by Esaias hath spoken: *Behold my servants shall drink, but ye shall be thirsty: behold my servants shall eat, but ye shall be hungry: my servants shall rejoice, but ye shall be ashamed. Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.* Therefore, says Christ in the gospel: *There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and you yourselves thrust out.* Oh, how joyful will pious christians then be, who devoutly strive for the name of Christ, and through him conquer; yea, how joyful (say we) shall they then be, when they receive the glorious promise of which the Spirit of God speaks, viz.: *To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days; but be thou faithful unto death, and I will give thee the crown of life. To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall he break them to pieces, even as I received of my Father; and I will give him the morning star. He that overcometh, the same shall* Isa. lxv. 13. Luke xiii. 28. Rev. ii. 7. Rev. ii. 10. Rev. ii. 26. Rev. iii. 5. Luke xii. 8.

be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my
Rev. iii. 10. *Father and before his angels. Because thou hast kept the word of my patience, I also will keep thee from fearful temptation, which shall come upon all the world, to try them that dwell upon the earth: Behold, I come quickly; hold*
Rev. iii. 12. [59.] *that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon*
Rev. xxi. 2. Prov. iii. 12. *him the name of my God, and the name of the new Jerusalem, the city of my God, which cometh down out of*
Heb. xii. 22. *heaven from my God, and my new name. He whom I love, him I rebuke and chasten, and in him I delight, even as a father in his son. Be zealous therefore and repent. Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with*
Rev. iii. 21. *him, and he with me. To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne. Yea,* my dear
Matt. xiii. 43. Wisd. iii. 7. brethren, *they shall shine forth as the sun in the kingdom of their Father, and shall inherit all things.*

Wisd. v. 1. Matt. vii. 2. Mark iv. 24. "Oh, how sorrowful will the persecutors of christians be, when the righteous God shall measure to them again, the same measure with which they measured to christians! Gen. iv. 10. Oh! where shall the murderous Cain then hide himself, Rev. xvii. 1. when that sorrowful and innocent blood of righteous Abel shall cry to God for vengeance against him! The Babylonian whore, that now sits in her grandeur and pomp, and is become drunk with the blood of the saints and witnesses of Christ Jesus; how shall she then escape the punishment of God, when the Lord shall avenge the blood of his saints and witnesses, and demand it at her hand? Then shall undoubtedly come to pass, that which is spoken by
2 Esd. xv. 8, 9. the prophet: "Behold, the innocent and righteous blood crieth unto me, saith the Lord, and the souls of the just

complain continually. I will assuredly avenge them, and receive unto me all that innocent blood." Christ said: *And will not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.* Luke xviii. 7. Rev. vi. 16.

"Oh, what fearful punishment shall that be with which the almighty God shall avenge all the blood of his saints! How dearly did the tyrannical Pharaoh pay for the blood which he had shed of the innocent children! How severely was Amalek punished because he had shed the innocent blood of the Israelites! The bloodthirsty Jezabel was thrown into the field, where the dogs licked her blood, because she had shed innocent blood. O Jerusalem, thou that killest the prophets that are sent unto thee, and stonest the Levite; for this art thou trodden down of the Gentiles, and art a byword of all the nations. And thus shall all they be punished of God who now shed innocent blood. And it shall come to pass as is written in the book of Wisdom: "Then shall the righteous stand in great boldness before the face of such as have afflicted them, and made no account of their labours. When the ungodly see it, they shall be troubled with terrible fear, and shall be amazed at the speed of their unlooked for salvation. They shall groan for anguish of spirit, and say within themselves, These are they whom we so often had in derision and a proverb of reproach. We fools counted their lives madness, and their end without honour. Behold, how are they numbered among the children of God, and their lot among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, nor the sun of righteousness risen upon us. We wearied ourselves in the way of wickedness and destruction; yea, we have gone through deserts where there lay no way; but as for the way of the Lord, we

Exod. i. 22. Exod. xiv. 28. Exod. xvii. 13. 1 Sam. xv. 33. 2 Kings ix. 33. Matt. xxiii. 37.

Wisd. v.

have not known it. What hath pride profited us? or what hath our boasting of riches given us?" "Such are the things they shall speak who are in hell, and who have
Wisd. v. 14. Job viii. 13. sinned. For the hope of the ungodly is like a dry thistle-down, by the wind carried away, or the thin foam spread upon the billows, or as a smoke floated hither and thither by the wind, or as the remembrance of a wayfaring man
Wisd. v. 16. for a day. But the righteous shall live for evermore; their reward also is with the Lord, and their remembrance with the most High. Therefore shall they receive a glorious kingdom, and the crown of hope from the hand of the Lord; for with his right hand shall he cover them, and with his arm shall he protect them."

"Oh, the unfathomable mercy of Almighty God! Oh, the unspeakable love of our heavenly Father! How abundant is thy grace, and how endless is thy goodness, that thou hast prepared such glory for thy chosen. Who shall render thanks unto thee according to all the benefits thou hast so richly bestowed upon us, and art daily granting unto us? Blessed shall thy name be for ever.

"Therefore we pray and admonish all pious Christians, all whose salvation is dear to them, that they now deny
Matt. xvi. 24. Mark viii. 34. themselves, take up their cross, and follow Christ Jesus, and thus perform the will of God, that we may receive
1 Pet. iii. 22. the promise. Let none be fearful or afraid because of the
1 Macc. ii. 50, 61. ungodly tyrants, but let each one do as Matathias taught his son, and said, "My son, let thy love be ardent to the law, and give thy life for the covenant of thy fathers. Meditate on the pious deeds of thy fathers, which they did in their generation, and thou shalt receive great honour
[60] and an everlasting name. Fear not the words of a sinful man, for his glory shall be dung and worms. To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned unto his dust, and his thought

is come to nothing. Wherefore, my beloved son, be valiant and pious for the law, for, having done what is commanded thee by the Lord thy God, thou shalt be glorious in him." These words of God treasure up in your hearts, O ye pious Christians. Arm yourselves therewith to contend for righteousness, even unto death, and God (who will fight for you) shall overcome your foes.

"Fear not them who kill the body, and afterwards can do no more; but fear the Almighty God, the righteous Lord and Judge, who can cast both body and soul into everlasting damnation. Him alone let us fear, and in his ways let us walk, serving him in righteousness and holiness all the days of our life; yea, for his name suffer death, that, with Paul, we may say, *We have fought a good fight, we have finished our course, we have kept the faith; henceforth there is laid up for us a crown of righteousness which the Lord Christ shall give unto us.* And may God, the Father of mercies, the God of all comfort (on the behalf of whom it is given us, not only to believe in his name, but to suffer for his sake), who must strengthen us with his Holy Spirit, confirm and establish us that we faint not under our sufferings for the truth, but that we continue steadfast to the end, rejoicing with all pious and true saints, in being reproached and persecuted for the name of Christ Jesus. The almighty Father grant us this, through Jesus Christ his only begotten Son, our Saviour: to whom be glory, majesty, blessing, the kingdom, and everlasting dominion. Amen.

Matt. x. 28. Luke xii. 8. Luke i. 74, 75. 2 Tim. iv. 7. Phil. i. 29. Matt. xxiv. 13. Rev. iv. 8. Isa. vi. 3.

"Be manful, strong, and of good courage, that you may observe and do all things, yea, the words and the law of God. Depart not therefrom, either to the right hand or the left. Add not thereto, nor take from it, that ye may deal wisely where ye go. Be not terrified, neither be afraid, for the Lord your God is with you wherever you may be, in the water or in the fire. And if, through de-

Josh. i. 6. Isa. l. 10. 1 Pet. iii. 14.

2 Macc. vi. 26. ception and hypocrisy, you now escape pain and punishment, yet can you not escape the wrath of Almighty God either in life or death.

"Therefore let us renounce all that is in this world, for it
Mark viii 34. lieth in wickedness; and let each one take up his cross, and
Matt. x. 38. Matt. xvi. 24. be a follower of Jesus Christ, for he is near, and with all
Ps. xxxiii. 18. that are in affliction, and will deliver them and honour
Isa. lxvi. 2. them, if they are of a broken heart and of a contrite spirit. Oh, how great a comfort is it to have such a powerful, faithful companion, and what an honour that he will himself, so friendly, stand by us! But we must know that our Lord Jesus Christ is our companion, helper, and supporter, only at the right time, according to the counsel of his divine will and good pleasure, by which he has
Eph. v. 23. appointed all things by weight and measure; for since he is the head of the holy church, and sees her suffering, so has he appointed the number, measure and weight, how long he will bear with the wicked, how far they shall
Jer. xxix. 10. grasp. No longer nor further than seventy years shall the Babylonian captivity last. Yea, when the need is greatest,
Jer. ii. 19. Rom. viii. 10. and it is thought that God has forgotten and forsaken the
John iv. 10. John vii. 30. soul, even then is his help most near. In truth, to speak
2 Cor. vii. 7. properly, the Lord comforts before, and in the midst of all afflictions: for a Christian has in his heart the Spirit of God, the fountain of living water, by which he is at all times refreshed, comforted, delighted, and rendered joyful. Yea, as sufferings increase more and more, greater is the
1 Cor. x. 13. help and succour we obtain. For God suffers us not to be tempted above what we are able, but with every temptation he makes a way of escape, that we may be able to bear it. Most comfortably does Paul point out to us in these words, that our God suffers us not to be treated nor tempted more hardly or violently than we are able to bear:
2 Cor. i. 5. *for as the sufferings of Christ abound, so our consolation also aboundeth by Jesus Christ our Lord.*

"If a captain make his soldiers courageous by valiant words and promises, how then should not the true and faithful God make us valiant and strong by the divine word of his gospel, which is the power of God to salvation to every one that believeth? Yea, the good God does not rest in simple words, but he is himself present with us by his Spirit; which Spirit, as a pledge, assures our hearts of his divine grace and help, and strengthens our weakness. For if the devil, by his lying spirit, urge men so that they are altogether willing to practise knavery, even should it cost them their lives, wherefore should not the grace of God, by his true Spirit, make us courageous in what is good, under all distresses and tribulations? This the good God does, not alone by his Spirit, but also by the angels, stars, elements, beasts, men, and all sorts of creatures. For example, Elisha said to his servants, *Fear not, for they that be with us are more than they that come against us.* The Red Sea and the Jordan rose up upon a heap that the children of Israel passed through with dry feet. The sun and moon stood still before Joshua until he had slain five kings. Elijah was wonderfully fed by ravens. By the hand of a woman were the children of Israel delivered from their distress. Commonly, God the Lord comforts men by other men: for all Christians and saints upon earth have fellowship with each other in all things working for their good, whether they be joyous or grievous. For when one suffers pain and sorrow, he suffers not alone: for Christ suffers the same with him, and all Christians too. For he says in the gospel, *Ye have fed me, clothed me, taken me in, and comforted me;* and then all Christians are one body, one bread, one cup, in the Lord Jesus Christ.

2 Cor. i. 9. Rom. i. 16. 1 Cor. i. 18. 2 Tim. i. 8. Eph. i. 13. Gal. iv. 6. Rom. viii. 15. 2 Cor. i. 22. 2 Kings vi. 16. Exod. xiv. 22. Jos. iii. 17. [61] Jos. x. 13. 1 Kings xvii. 4. Judg. iv. 21. 2 Cor. v. 14, Eph. iv. 4. Wisd. ii. 18. Acts ix. 4. Matt. xxv. 35. 1 Cor. x. 17.

"As, then, Christ Jesus our Lord frequently prayed during whole nights, and also in the garden before his death, so must we likewise pray without ceasing, especially in our distress, to the Father of lights, from whom alone

Matt. xiv. 23. Luke vi. 12. Matt xxvi. 36. Mark xiv. 32. Luke xxii. 39.

descendeth every good and every perfect gift, that he will forgive us our sins through the death of his beloved Son, who was delivered up to death for our sake, and raised again for our justification. Wherefore we should pray that he will deliver or chasten us, not according to our pleasure, but his divine wisdom, that we do not altogether miscarry. Yea, we ought likewise to give praise and thanks to God in our tribulation, that he has not forgotten us, but chastens us in his fatherly compassion, and graciously helps to carry every burden. Thus Paul in his trouble thanked God, saying, *Blessed be God, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.* Amen."

1 Thess. v. 17.
James i. 17.
Rom. iv. 25.
2 Cor i. 3, 4.

A PRAYER.

"O merciful Father, deign to regard me with the eye of compassion with which thou viewedst the lost son; for to thee, O Father, alone belongeth glory, praise, and honour, but to us nought but shame before thy face. Therefore, gracious Father, to thy divine and merciful protection I commit both soul and body. Lead me, through Jesus Christ thy beloved Son, into all that is well pleasing to thy Holy Spirit. Turn the designs of the ungodly into foolishness and contempt, and keep us, through thy sacred word, both now and for ever. Amen."

Luke xv. 20.

Composed by WOUTER of Stoelwyk.

DIRK PIETERSON KROOD; PIETER TRŸNES; CLAES RODERS; PIETER CLAES JANSON, OF WORMER, IN WATERLAND.

As the word of God, according to his will, was proclaimed in many and various lands, and witnessed and

1 Thess. iii. 2.

confirmed by the blood of many Christians, so likewise was it made known and received at Wormer, in North Holland; where, among many others, resided a certain Dirk Pieterson Krood, Pieter Trÿnes, Claes Roders, and Pieter Claes Janson. These persons turned away their ears from popish fables and amended their corrupt lives. 1 Thess. ii. 13. Instead thereof, they willingly received the word of God, through the illumination of the Holy Spirit shining in their hearts, and regulated their whole walk agreeably thereto. As Christ had foretold: *The time will come, that whosoever killeth you, will think that he doeth God service,* John xvi. 2. the same was very clearly seen in the case of the above mentioned persons. For, in consequence of their living up to God's word, they were conducted as prisoners to Enkhuyzen; but being built upon Christ, they remained faithful and steadfast in all their trials and conflicts. Matt xvi 18. 1 Cor. iii 11. Rev. ii. 10. Wherefore, they were at the said place condemned to death, and presented their bodies a sacrifice of a sweet savour unto God, and thus obtained the crown of glory. Rom. xii. 1. 2 Tim iv. 8.

Of the year in which this sacrifice was offered up, we have not been able to obtain any certain information.

JACOB, AND SELI HIS WIFE, OF WORMER.—A.D. 1542.

Among many others, who, for the truth of the holy gospel, freely gave up and lost their goods and lives, was a brother of Wormer, in Waterland, named Jacob, and also his wife, Seli. Matt. xix. 29. They sought and found the pearl of great price hidden in the field, and for joy thereof renounced all earthly riches, and the carnal pleasures of this world, together with popish superstitions, as contrary to God. Matt. xiii. 46. They also sought to order and regulate their whole lives agreeably to the precious treasure of the divine word. Thus it came to pass that the envious papists, in order to

quench the same, apprehended these persons, and conducted them to Amsterdam, where, for the sake of the truth, they were compelled to suffer much. And as they would not, by any trials, swerve from the same, but cleaved to Christ and his holy word even unto death, they were condemned at the above place, and with great steadfastness were burnt. They gave up their bodies to the fire, and committed their souls into the hands of God, waiting under the altar, until the number of their brethren shall be fulfilled.

Rev. ii. 10. Matt. xxiv. 13.

Acts vii. 59. Wisd. iii. 1.

[62.] JAN EGTWERKEN; CLAES MELISSON; AECHT MELIS; WILLEM, HER HUSBAND; HEYNE WALINGSON; TRYN AMKERS; CORNELIS LUYTSON; CLAES DIRKSON; CLAES CLAESON; AND JONKER DIRK GERRITSON OF THE BUSCH, NEAR KROMMENIERSDYK.—A.D. 1542.

In like manner that the word of God was published in many places, and received by many with great thankfulness, so also was it heard, believed, and accepted at Krommeniersdyk, in Waterland. So fruitful was its operation, that some were turned by it from their sinful lives and dumb idols, and converted to the only true and living God. Among others this appeared in Jan Egtwerken, Claes Melisson, Aecht Melis, and Willem her husband, Heyne Walingson, Tryn Amkers, Cornelis Luytson, Claes Dirkson, and Claes Claeson, with Jonker Dirk Gerritson, of the Busch. These separated at the same time from the pope and his adherents, and betook themselves to the faithful shepherd Christ Jesus, inclined their ears to his heavenly voice, and prepared their bodies for his service. And as Christ foretold to his faithful followers, that the cross and persecution would be their

Rom. x. 18.

Rom. x. 17.

1 Thess. ii. 13.

1 Thess. i. 5.

2 Tim. iv. 3. Rev xviii. 4. 2 Cor. vi. 17. John x. 4. John xv. 20.

lot, the same was abundantly experienced by the aforesaid persons; so that they were apprehended by the sanguinary papists, and tormented, and after enduring many conflicts, were brought to suffer death, which they all bore with patience, for the name of Jesus. Thus they obtained the crown of life, waiting the revelation of Jesus their Saviour for their perfect and everlasting recompense.

Rev. xx. 4.
2 Tim. iv. 8

LEONHARD BERNKOP.—A.D. 1542.

In the year 1542, the brother Leonhard Bernkop was apprehended, on account of the faith, at Salzburg.[c] Many attempts were made to draw him away; but as he continued steadfast in the strait and narrow way of God's truth, and no hope remained of his forsaking it, they pronounced sentence of death upon him. He was led to the place of execution, and a fire made on one side of him, so that he was, as it were, roasted; but he cleaved fast to the Lord. He said to the bloodhounds and the servants of the executioner, "This side is roasted enough, turn me round; through the power of God, the suffering I feel is but little, and it is light compared with everlasting glory." He thus obtained the victory over the beast and his image, the abomination of desolation and his mark; and rather than receive his mark, or do aught contrary to God his Heavenly Father, he suffered his body, after the example of the valiant, god-fearing seven sons, to be roasted and broiled by the fire, which could in no wise separate him from the love of God. Therefore shall his hands receive the harp of God, and with all the conquerors in the faith, who have come through great tribulation, his mouth shall be filled with laughter, and his tongue with praise. He shall sing the new song with the servants of God, and the song of the

Matt. vii 14.
John xiv. 6.
Matt. xxiv. 13.
[63]
Rom. viii. 18.
Matt. xxiv. 15.
Rev. xv. 2.
2 Mac. vii.
Rom. viii. 39.
Rev. xv. 2.
Rev. vii. 14.
Rev. xiv. 3.

[c] [In Austria.]

1 Cor. xiii. 12. Lamb; yea, the almighty God shall they behold throughout the ages of eternity.

HANS HUEBER.—A.D. 1542.

In this year, 1542, brother Hans Hueber, a shoemaker, was led to prison at Wasserburg[d] in Bavaria, under the count of Oetting. As they had undertaken and done much to withdraw him from the faith, and he remained altogether steadfast, always confessing and testifying that this was the ground of truth on which he stood, and the true faith of Christ Jesus our Saviour, and also said that this suffering for Christ's sake would not be grievous to him, he was in consequence condemned to death, and led forth to execution. When now the fire had reached his face, and his hair and beard were singed, they asked him if he would recant, and they would let him live? but he would not recant, but would abide steadfast in Christ. Thus he was burned alive, and at once despatched. He faithfully paid the vows he had made to the Lord Christ in his baptism, and gave up his life as a true burnt offering for the word of God; for he preferred to lose this temporal life, rather than be unfaithful to God, and thus showed himself to be a steadfast lover of God.

DAMIAEN.—A.D. 1543.

About this time, in the year 1543, a brother, by name Damiaen, from Algei, was apprehended at Ingoldstadt,[e] in order to draw him away from the faith; but as he would not suffer himself by any means to be led astray, he was

[d] [A picturesque old town, nearly surrounded by the river Inn, on the road from Münich to Salzburg.]

[e] [In Bavaria.]

condemned to die. As he was led out he addressed the people, and gave a reason for his faith; so that a student said: "One thing is certain, either this man had his faith from the wicked devil, or from the Spirit of God, that he should know so much," since externally he appeared as a plain, simple man. Some one likewise spoke to him and asked him if he would die as a pious christian? He said, [64.] "Yes." He asked him again: "What token then will you give, by which we may know that?" The brother said: "Observe, when I am burning, the smoke shall ascend right up towards heaven:" which also came to pass. When he was now executed, the executioner enquired concerning the direction of the smoke, and if he had performed his duty rightly? The judge replied: "You have executed the prisoner in your own way, I have not directed it.' Thus did this witness for God and Christ obtain the crown of martyrdom.

1 Pet. iii. 15.

2 Tim. iv. 8. Phil. i. 29.

OF A CERTAIN PROCLAMATION PUBLISHED THROUGHOUT WEST FRIESLAND AGAINST MENNO SIMONS, AND ALL WHO FAVOURED HIS DOCTRINE.—A.D. 1543.

In the Chronicle of the Fall of the Tyrants and Yearly History,[f] are found these words:—

"About this time, the servants of antichrist published a terrible proclamation throughout West Friesland, by* which all malefactors and murderers should receive the pardon of their crimes, enjoy freedom of the country, and in addition, receive one hundred carolus-guilders, on condition of delivering up Menno Simons into the hands of the executioner and torturers," &c.[g]

* The printer had set: 'by which *they*,' all malefactors, &c.; but it is a fault.

[f] Edition 1617: year 1543, page 1104, col. 2.

[g] The account given above, excites a suspicion, that this shower of distress and terror fell likewise on the heads of the faithful witnesses of Jesus in general.

[The proclamation is as follows, and is addressed to the burgomasters, council, and magistrates of Leeuwarden:—

"Since it has come to our knowledge, and we are certainly informed, that one Menno Simons, formerly pastor of Witmarsum in our land of Friesland, being infected with the sect of anabaptism and other evil doctrines, has been banished from our land aforesaid, and we have with certainty been given to understand, that he has again, at the present time, secretly returned and betaken himself to our aforesaid land, striving night and day, and moreover in various places, to seduce with his false doctrine and preaching the simple people, our subjects, from the holy christian faith and from the unity of holy church; that he has also continued to prepare books containing his erroneous doctrines aforesaid, and to disseminate and spread the same among our aforesaid subjects, the which neither can be, nor ought to be suffered: we, therefore, desiring to take care in this matter, command you, and by these presents commit it to you in charge, to publish, proclaim, and announce, everywhere within your jurisdiction, in the places where such announcements are usually made, that every person, of whatsoever condition, within our land aforesaid, receiving the above mentioned Menno Simons into his house or grounds, to lodge him or to give him food and drink, or showing him any favour or assistance, speaking or conversing with him, in any kind of place or way, also receiving or keeping any of the books aforesaid, that have been or shall hereafter be published by the aforesaid Menno Simons, will do so on peril of being punished in life and goods as a heretic, as shall be found right, and as is provided by our already published proclamations; and further we have consented and authorized, and by these presents do consent and authorize, every one of our subjects, whoever he may be, to apprehend the aforesaid

Menno, wherever he shall meet with him, without regard to place or jurisdiction, and send him prisoner to our court of Friesland, for which service they shall receive, beyond the costs they have incurred, for a reward, the sum of one hundred gold carolus-guilders, which it is our will shall be paid to them by our receiver-general, without any delay; commanding and likewise promising to any one who shall execute and bring to pass the aforesaid deed, that grace and mercy shall be shown to him, if he shall have forfeited the same by anabaptistry, or other heresy, or less offences, provided that, since he has been infected with anabaptistry or other heresy, he abandon it and become penitent, and return to the unity of holy church; not the less ordaining, on peril of confiscation, and very urgently commanding you in like manner to use your utmost diligence to enquire and seek after the said Menno, his fautors and adherents, everywhere within the bounds of your jurisdiction, and to send the same a prisoner to our court aforesaid, together with all such information you may possess concerning him, that he may be proceeded against as is provided: authorizing you to do the like in every jurisdiction when you shall obtain knowledge of the same: for all which, in the manner aforesaid, we give you by these presents, and to all our subjects, full power, authority, and special command; summoning and commanding every person, diligently to support and obey each other, to effect the aforesaid apprehension, and to render all help and aid. Given at our town of Leeuwarden, &c., the 7th of December, in the year 1542. Undersigned &c. Received the 13th of December, and published on the 14th of the same month."[h]]

This proclamation, when carefully looked into and considered, shows the excessive malignity and tyranny of the governors of West Friesland, at this period, against those who promoted the true faith, or were attached to it.

[h] [Ten Cate's Gesch. Doopsg. in Friesland, pp. 63—65.]

All malefactors and murderers, whose heavy crimes subjected them, by the laws of the land, to very severe punishments, even to death, are here regarded more favourably than a pious christian who had injured no one; nay, their faults are hereby forgiven, and moreover a large sum for that time promised them, only for delivering one single individual who promoted sound doctrine, into the hands of the criminal judge. How much then, may we suppose, would have been promised them, if they had been able to extirpate all the orthodox, and therewith the whole church of God. For indeed we have sufficient grounds to think, that this measure generally fell, in no slight degree, on the heads of the true witnesses of Jesus, to wit, on those who resided in those parts; of which a relation will be given, in its proper place, how unmercifully the magistrates, urged on by some so called spiritual persons, treated the simple unresisting sheep of the flock of Christ.[1]

[The daughter of Menno Simons relates the following incident, which took place during the persecution thus directed against her father.

A person who had sometimes been present in their assemblies, offered to deliver Menno to the magistrates for a certain sum of money, or lose his head. This he could not effect, for so often as he espied the gathering, by the providence of God Menno made his escape. On one occasion this traitor came unexpectedly with an officer to find and arrest Menno, and met with him as he was passing along in a small boat. The traitor kept silence so long that Menno proceeded some distance, and then leapt ashore that he might escape with less peril of being over-

[1] [The persecution was extended to all the baptists: for in this year, "between twenty and thirty confessors of the pure gospel, also baptists, both men and women," were burnt at Louvain. Many on this account fled from Flanders into East Friesland, and found a refuge at Embden and other places, under the mild rule of count Enno. Brandt, i. 80. Ypeij en Dermout, i. 133. Ubbo Emmius, Rerum Frisic. Hist. p. 921.]

taken. When the traitor saw this, he exclaimed, "See! the bird is flown." The officer, addressing him as a villain, demanded why he did not speak before? The traitor answered, "I could not speak; for my tongue was held." The officer was so enraged that he had the traitor decapitated. Such an example as this, shows how wonderfully God preserves his children; it is also worthy of remark how fearfully he punishes the tyrant.][j]

JURIAEN LIBICH, AND URSEL HELRIGLING.

A.D. 1544.

About this period, in the year 1544, Juriaen Libich was led prisoner to Filleburg, near Innsbruck,[k] for his faith and for divine truth. And forasmuch as this is a place particularly exposed to danger from evil spirits, as is well known,[l] this brother was compelled to endure much opposition and temptation from the wicked enemy. He tempted him in visible forms, and in the first year especially paid him many visits. First, he came to him in the appearance of a young lady, and wished to embrace him. Whenever our brother bent his knees in prayer, he interposed something in his way to prevent his petitions. He desired to have him, that he might carry him away with him; but he was unsuccessful. He also came to him as a youth, and as a soldier; and thus made many and

1 Pet. v. 9.

[j] [Menno Simon's Opera, fol. 350. Twisck's Chronica, ii. 1074.]

[k] [In the Tyrol.]

[l] ["There are yet," says Luther, "places in many lands where devils dwell. Prussia has many evil spirits. There are many devils and sorcerers in Pilappen. In Switzerland, not far from Lucerne, on a very high mountain, is a sea called Pilate's pond, where the devil has a desolate and fearful abode. In my fatherland, on a high mountain, called the Pottersberg, (the goblin hill) is a pond. If a stone be cast into it, a great storm is raised, and the whole region round about agitated and shaken. There are the habitations of devils, where they lie imprisoned." Werke, xxii. 1148.]

various attempts upon him; but finding that his contrivances failed, and that he could accomplish nothing, he betook himself away above the tower. He likewise told him many things that took place in the churches in the land; said that he had spoken to such and such brethren, and that they had told him such and such things. But when the brother Juriaen sharply rebuked him, he at last left him in peace, and made not many more attempts upon him. But the enemy tempted him, not only himself, but also by his children. Thus one came dressed as a brother, and represented himself as such, greeting him and saying: "The Lord be with us, my brother," and wishing him peace, in order by such craftiness to deceive and draw him away. But Juriaen asked him from whence, and from whom he came? He said, "From Moravia, from the church of God." Juriaen then asked him, "What message he had brought, and how affairs stood and were going on there?" He said, "The church and brethren were all driven away and dispersed; that they had no intercourse with each other, and all was over with them." Then Juriaen saw that it was all deceit; reproached him for his falsehood, (of which he was perfectly sensible) and sent him away with an address so solemn, that it remained for a long time impressed upon his memory.

Besides these things, when all temptations by Satan and his followers were about to end, a sister, who likewise lay a prisoner for the faith, named Ursel Helrigling, a fair young person, was placed with him in the prison. At her feet Juriaen was laid, and she was often left with him. What the devil and his seed would gladly have seen, may easily be imagined. But they conducted themselves valiantly
Eph. vi. 13. and in the fear of God, and suffered not themselves, by any kind of temptation, to be moved away or to fall.[m]

[m] [Abundant proofs of the general belief in the personal apparition of Satan may be found in Luther's writings, especially in his Table-Talk. His ad-

This Juriaen Libich knew, a year previously, the day on which he should be released. [65]

There were some other prisoners taken after him, all of whom were released on the same day, and returned hither to the churches, and afterwards slept in the Lord.

The sister Ursel, who was in confinement with him, was likewise, through the providence of God, set at liberty, undisturbed in her faith and in conscience. She returned to the church, and there died in the Lord.

MARIA OF BECKUM AND URSEL, HER BROTHER'S WIFE.—A.D. 1544.

In the year 1544, a sister in the Lord named Maria of Beckum, was thrust out of the house by her mother, on account of her faith. This being noised abroad in the diocese of Utrecht and reported to the stadtholder, he sent a certain Goosen of Raesveld, with many officers, to apprehend the young woman, who had taken refuge at her brother's, Jan of Beckum. She was compelled to rise from her bed and go with them, and as she saw there a great crowd of people, who were come on her account, she Matt. xxvi. 46.

venture in the Wartburg is well known. Luther speaks of three kinds of Satanic apparitions, the white, the black, and the divine and majestic devil. He says, "The devil himself comes not as a devil, if he be one of the white and beautiful devils. Even the black and hateful devil is wont to veil himself when he will move the people to some grave and manifestly wicked sin and crime." The one who appeared to St. Martin must have been of the first kind. "He appeared in a golden crown; but Martin answered him, 'My Lord has not said that he will come so adorned.' Another brother said to an angel of the same sort, 'My dear angel, do you not see that you are mistaken? For I am not worthy that an angel from heaven should be sent unto me.' Thus," continues Luther, "does Satan go about by any means to make us foolish, and then devour us." Werke, viii. 1644. ix. 1027. xxii. 1129. A collection of such tales and passages from Luther's writings may be found in Michelet's Memoires de Luther, ii. 156.]

asked her brother's wife Ursel, if she would likewise go and keep her company? who answered, "If Jan of
Phil. iv. 4. Beckum is willing I will readily go with you, and we will rejoice in the Lord together." When Maria requested this of her brother he was content, and Ursel departed
Cant. viii. 6. with her. Love was here stronger than death, and deeper than hell. Her mother and sister came to her from Friesland, but this could not move her; she took leave of them,
Acts xiv. 22. choosing rather to suffer affliction than enjoy the pleasures of the world; she therefore went with her sister Maria.

They were conducted together to Deventer. There the blind leaders of the people came to them, and sought by subtlety to bring them over to human ordinances; but they
2 Tim. iii. 16. answered, "We abide by God's word, and regard neither the ordinances of the pope nor the errors of the whole world." Brother Grouwel wished to teach them many things, but he could not support his statements by the
John viii. 9. scriptures. Not being able then to overcome them, he said, "The devil speaks by your mouth. Away! away
Acts v. 41. with them to the flames!" They rejoiced greatly that they were counted worthy to suffer for the name of Christ, and to help to bear his reproach.

They were afterwards brought to the house at Delden,[n] and great efforts were there made to draw them away, but all in vain. There came a commissary from the court of Burgundy, who in very high terms extolled the mass and all the pope's institutions; but he prevailed nothing against the scriptures they adduced. He then asked if they had been re-baptized? They said, "We have been once bap-
Matt. xxviii. 19. tized according to the command of Christ, as he ordained
Eph. iv. 5. and the apostles practised. There is but one right bap-
Gal. iii. 27. tism; he who receives that, has put on Christ, and leads an
[66] 1 Pet. iii. 21. unblameable life, through the Holy Ghost, with an assured conscience." He asked if they believed that Christ was

[n] [Both Deventer and Delden are in the province of Overyssel.]

entire in the sacrament? which they held to be a blind question, and said, "God will have no likeness or image in heaven or earth, for he says by the prophet, *I, even I am the Lord, and there is none other.* But concerning the supper of the Lord, we find that Christ left it of bread and wine in remembrance of his death; as oft as we partake of it, we show the Lord's death till he come," &c.

Exod. xx. 4. Isa. xliii. 11. Matt. xxvi. 29. 1 Cor. xi. 25.

As they held all the pope's institutions to be heretical, they were therefore, both Maria and Ursel, brought into open court at Delden on the 13th November, before Pilate and Caiaphas, companions; there they were condemned to death, rejoicing and praising God. When now the people saw their stedfastness as they were led to the stake, many wept, but they themselves sang for joy, and said, "Weep not for what is done to us." "We do not suffer," said Maria, "as sorceresses, or other evil doers, but because we cleave to Christ, and will not depart from God. Repent ye, and it will be well with you for ever."

Luke xxiii. 27.

As the time of suffering approached, Maria spake: "My dear sister, heaven is opened to receive us. For the sufferings of a short space we shall rejoice with our Bridegroom for ever." They gave to each other the kiss of peace. They then prayed to God together, that he would forgive the judges their sins (for they knew not what they did) as the world was sunk in blindness, that God would have mercy on them, and receive their souls into his eternal kingdom. They first took Maria. She prayed the magistrates to shed no more innocent blood. She then made her prayer fervently to God, and prayed likewise for those who put her to death. She then stood up with joy, and went towards the pile with such great gladness that it exceeds description, saying, "To thee, O Christ, have I resigned myself. I know that I shall live with thee for ever; therefore into thy hands, O God of heaven, I commend my spirit." The executioner swore, because the

Rom. xvi. 16. Luke xxiii. 34. Prov. vi. 17. Matt. v. 44. Luke xxiii. 46.

chain was not to his mind; but she said, "Friend, consider what you do. My body is not worthy that you should
Matt. iv. 17. blaspheme Christ about it. Repent, that you may not burn in hell."

The minister, who was a preacher at Delden, turned Ursel round; but she turned herself back again, and said with energy, "Let me see my sister's end, for I desire to be a partaker of the glory into which she will enter." When Maria was burned, they asked her if she still would not recant. "No," said she, "not even to escape death; I will not thus renounce the everlasting treasure." They would have given her the honour of dying by the sword, but she said, "My flesh is not too good to be burned for the name of Christ." To one of her aunts she said, "Wish Jan of Beckum good night for me, and that he serve God, to
Rom. xii. 1. whom I shall now be an offering." When she approached the pile, she clasped her hands together and said, "Our Father, which art in heaven." "Yes," said the priest, "there he is to be found." "Because I seek him there," said she, "I must die a temporal death. If I would acknowledge him in the bread I might live yet longer." As she stepped upon the pile, her foot slipped. "I think," said she, "I am falling off." "Stop!" exclaimed the tyrant, "she will recant." "No," said she, "the block slipped from me. I will not faint in the word of God, but abide stedfast with Christ."

Thus they continued immovable to the end, and in
Matt. xxiv. 13. their death confirmed the word of God with great patience
1 Pet. ii. 21. and boldness, and left a good example with us.

JAN CLAESON, WITH LUCAS LAMBERTSON, AN OLD MAN, CALLED BESTEVAER.—A.D. 1544.

Some Testaments written by Jan Claeson (lying in prison in Amsterdam) to his wife, children, and other friends. A.D. 1544.

A TESTAMENT TO HIS WIFE.

Friendly greeting, in the Lord, to my dear wife, whom now I no longer love after the flesh, but after the Spirit. Hear my admonition! You know that so long as it went well with us after the flesh, we, like Israel, knew not what we were; but now that our good Father lays his hand upon us, we feel that we are sick, weak, miserable, poor, and naked. Therefore, my dear wife, take for an example Jesus Christ, and the way which he has trodden before us, and that through much tribulation we must enter the kingdom of heaven. Forget me after the flesh, with all your inclinations. Pray to the Lord for faith, that you may overcome. And I will give myself over with equal good will to the Lord, as he comforts my heart with his grace. You have still time for improvement; but I am bound by his mercy, in which I confide. Think not, therefore, on what is past, but cleave with assured confidence to the Lord; he will help you in all things for your good; resign yourself thereto, and unite yourself at all times with those that fear the Lord, for that will be to your best interests. For *blessed is he that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and he meditates therein day and night.*

Job i. 2. [Rev. iii. 17.] James v. 10. 2 Tim. iii. 12. Luke xvii. 5. 1 John v. 4. Ecclus. ix. 12. Ps. i. 1.

My beloved wife, among those who fear God his fear is spoken of, and thereby men depart from evil; for by the fear of the Lord they eschew evil, and by love perform all [67] Prov. xvi. 6.

that is good. Be vigilant, for both you and myself have gone on slowly. Let the word of God urge you to all
Luke xi. 9. that is good. Pray to him for his Holy Spirit; he can
Rom. viii. 18.
1 Pet. i. 7. comfort you, *for the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.* For that is the trial of our faith, which must be found more precious than of gold that perisheth, though it be tried with fire. My dear wife, could we have entered the kingdom of God in the way we began, and have long
Luke xxiv. 25. continued in, the way would not have been narrow; but through sufferings and anxieties our Saviour had to enter into his own glory; how should we then reach it at ease?
Matt. vii. 13. *For the way,* as the Lord says, *is narrow that leads to life, and few there are that find it,* and still fewer that rightly walk therein. For our gracious Father had indeed pointed out this way to me, but my evil nature had too forcibly wrested me from it. Nevertheless, I trust that through
Eph. ii. 4.
1 Cor. xiii. 3. the grace of God I shall be saved, for Paul says, *Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

Consider what this love is, and you will thus be able to set the highest value on what the Lord promises you. How could I possibly utter it? Love is the nature of
2 Cor. xiii. 13. God. May this be with you, and with us all. This I give you as a friendly greeting. The gracious and merciful Father pour it into all your hearts, through his beloved Son. Amen.

3 John 14.
1 Thess. v. 25. Greet all dear friends in the Lord. Pray the Lord for me. All that the Lord gives me will I render to him again.

Another Testament from Jan Claeson to his Wife.
A.D. 1544.

Understand, my very dear wife, that I charge you in no wise to turn away from the word of God, but comfort yourself at all times therewith; for the sufferings of this present time are nothing compared with the glory that shall be revealed in us, provided we continue in the faith. Oh, let us thereby conquer and not draw back, then we shall receive the crown which the good Lord has promised to all them that love his appearing. If we desire to remain here, then we do not love his appearing; but if we pray to him for his Holy Spirit, he will teach us all things, will comfort and strengthen us by his grace. Oh, let us pray! for it is by prayer we must receive every thing. Thus, my dear wife, be careful for nothing that concerns the body, but seek the kingdom of God and his righteousness; so shall all be yours. Herewith I commend you to God and the word of his grace, that is able to strengthen and keep you in all temptations. The grace of the Lord be with you and with us all. Amen.

Tob. xviii. Rom. viii. 18. Wisd. v. 17. 2 Tim. iv. 8 2 Cor. i. 4. Matt. vii. 7, 11. Matt. vi. 34. Acts xx. 32. Rom. xvi. 24.

Train up my dear children in the nurture and admonition of the Lord. This I charge you. Unite yourself to the good, for with them it is well, &c. Think not of temporal things, for that which is seen must perish. What you can obtain take with you, the rest commit to faithful friends, namely, to men of faith, and remove, with your children, so far as to be safe from men. Train them up in the nurture and admonition of the Lord, and unite yourself with those that fear the Lord. My dear wife, be content. Had the Lord called me hence by a rapid sickness, you must have thanked him. Do so now. This I leave you as a testament. Wait all the days of your life for the coming of our Lord Jesus Christ. The grace of the Lord be with you. Amen.

Ecclus. vii. 25. Ecclus. ix. 12. 2 Cor. iv. 18. Deut. vi. 7. 1 Tim. vi. 14. Rom. xvi. 24.

A Testament to his Children, and afterwards to his Wife.

My dear little children, Claes Janson and my daughter Geertge Jans, I leave you this as a testament if you come to maturity. Hear the instruction of your father. All
1 John ii.16. that the world loves, and all that charms your senses, *that* hate; but love the command of God. Let that instruct
Luke ix. 23. you, for it teaches, *He that will follow me, must deny himself,*
Prov. iii. 6. that is, renounce his own wisdom. And pray heartily,
Matt. vi. 10. *Lord, thy will be done.* If you do this, the Holy Ghost will teach you all that you must believe. Believe not what men say, but what the New Testament enjoins you; to that you must be obedient, and pray God that he teach
Prov. iii. 5. you what is his will. Lean not to your own understanding, but on the Lord. Ask counsel in all things of him, and pray him to direct your ways. My dear children, the
Matt. xxii. 36. New Testament will teach you how to love the Lord God,
Ex. xx. 12. how to honour your mother and to love her, and to love
Matt. xxii. 38. your neighbour, and all other commandments that the
2 John 10. Lord requires of you. Whatever is not contained therein, believe not; and to what is therein contained be obedient.
Sirach ix. 12. Unite yourselves to those that fear the Lord, and who depart from evil, and from love fulfil all goodness. Oh! look not at the great multitude, nor at established customs,
Luke xii. 4. but at the little flock that is persecuted for the word of the Lord; for the good do not persecute, but are persecuted. When you have turned to these, guard against all false
2 John 9. doctrine, for John says, *Whosoever transgresseth, and abideth*
[68] *not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*
Gal v. 22. The doctrine of Christ is love, mercy, peace, chastity, faith, meekness, humbleness, and entire obedience to God. My dear children, give yourselves up to that which is good; the Lord will give you understanding in all things. This

I leave you as my last adieu. Regard the correction of the Lord, for whenever you do wrong he will chasten you in your conscience. Desist therefrom, and call upon the Lord for help, and hate the evil; so shall the Lord deliver you, and good shall attend you. God the Father, through his beloved Son Jesus Christ, give you his Holy Spirit, and lead you into all truth. Amen. Job v. 17. John xvi. 13.

This I, Jan Claeson, your father, have written, lying in prison for the word of the Lord. The good Father grant you his grace. Amen.

My dear wife, I charge you to train up my children in the instruction of all that is good; let them read this my testament, and bring them up according to your ability in the Lord as long as you are with them. And my desire for you is, that you love neither yourself nor your children more than the Lord and his testimony. Be not overcome of the flesh. If they will not allow you to live in this town, remove to another. But this I heartily desire of you: unite yourself always to the good, for it is well with him whose communion is with the good. He who has always been the help of the lowly, will help you; that is, the gracious Father. If you cannot remain single, take a husband that fears the Lord. But whatever you do, forsake not the Lord for a mess of pottage. Whatever excuses I may make for you, yet, even to gain Amsterdam, forsake not the Lord. By the help of his grace, I will not abandon him to gain the whole world. Do so likewise. Oh! let us take the kingdom by force. My flesh I must, through the Lord's grace, renounce; let yours also be denied. My dear wife, did we meditate on the suffering, we should thereby be held in thraldom, but we must look through it to the everlasting recompense. I gladly comfort myself in the Lord. Do it likewise. The Lord might have laid me on the bed of affliction; you must then Eph. vi. 4. Luke xiv. 26. 1 Pet. ii. 11. Matt. x. 23. Ecclus. ix. 12. Luke i. 48. 1 Cor. vii. 2. Gen. xxv. 33. Matt. xvi. 26. Matt. xi. 12. Matt. xvi. 25. Ps. xvi. 9.

have been content: how much more so now? What know you how long your time here is? Therefore do as the
Luke xii. 36. Lord counsels you; be always ready for his coming, then
Rev. xxi. 7. you will be able to conquer all. Eternal rest is promised to all that overcome.

Matt. xxi. 21. A stedfast faith, a certain hope of the eternal reward,
1 Pet. iv. 8. an ardent love to God and our neighbour, be with you and me, and with us all. Amen.

Write me immediately how you are. I shall have more comfort if you fulfil my desire. Pray! The Lord will be
Matt. vi. 10, & vii. 11. entreated. That I now feel. Pray altogether that the Lord's will be done in me, and in us all. Amen.

A Testament of Jan Claeson to his Brothers and Sisters according to the flesh.

Know, my dear brothers, Cornelis Claeson, Gerrit Claeson, and my dear young sister Adriaentgen Claes, that I am affectionately desirous that you turn to the
Ezek. xviii. 21. Lord, and renounce all your pride, covetousness, with all
Ecclus. ix. 2. wickedness, and likewise all bad company, and be steady, and unite yourselves with the good. Search the word of
John v. 39. the Lord, and pray to him for his Holy Spirit, who will
Luke xi. 13. teach you all things that are needful. This you will
1 John ii. 27. experience if you deny yourselves, and renounce your own
Luke ix. 23. will: for he says, *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*
Col. iii. 5. Therefore crucify all your lusts: so shall you not die
Rom. vi. 23. eternally, for *the wages of sin is death.* But pray God to give you his Holy Spirit. He shall so change your inclinations that you will hate evil, in order that you may
Rom. xii. 9. flee from it. O my dearest, abhor by all means what is
Luke xviii. 19. evil, and love that which is good, and God, who only is
Rom. viii. 13. good, shall be with you; but if you cherish your wicked

inclinations, then I testify to you, from the mouth of the Lord, that you will condemn yourselves. *But I hope better things of you, though I thus speak.* Oh, keep carefully in mind what the Lord has made known to you: that is to say, *whatsoever ye would that men should do to you, do ye even so to them.* So shall it be well with you, and every blessing will attend you. To this end may the good God assist you, through Jesus Christ his beloved Son. Amen.

Heb. vi 9.

Matt. vii. 12.

ANOTHER TESTAMENT OF JAN CLAESON TO ALL HIS RELATIVES.

Know, my dear brothers and sisters, uncles and aunts, and all my kindred, that I do not suffer as a thief, murderer, or evil doer; but for the ordinances which the apostles of the Lord have taught and appointed; namely, the ordinances of the holy church that were made more than fifteen hundred years ago, which Jesus Christ commanded his beloved disciples, and which the apostles preached and taught, and even confirmed with their blood. My dear friends, let not your heads hang down on my account, because men exclaim that I have died as an anabaptist and a heretic. There is but one baptism, given expressly upon faith; and before faith there is no baptism commanded by God. Now it may be asked, What! are not the little children then to be baptized? No; but yet they are saved through the merits of Jesus Christ, and are baptized in his blood; for it is written: *For as in Adam all die, even so in Christ shall all be made alive.* This comes to pass through pure grace, without any sign. But, my dear friends, the Lord has commanded the gospel to be preached, and they who believe the same to be baptized. Further, he has commanded, that they who believe shall observe the Lord's supper in remembrance of him, in the

1 Pet. iv. 15.

Eph. ii. 19.

Mark xvi.15.

Heb. ix. 16. Acts ii. 14; vii. 58; xii. 2.

Eph iv. 5.

[69]

Matt. xvi. 13, 14. 1 Cor. xv.22.

Acts xv. 11.

Mark xvi.16.

Matt. xxvi. 26. manner the Lord has appointed, and the apostles have practised. He has commanded nothing besides these; no
Acts ii. 42. mass, no infant baptism, no auricular confession, nor any other outward ordinance of worship. But he has com-
Luke x. 27. manded us to love God alone, to be obedient to his word, and to love our neighbour as ourselves. Oh! where shall
John v. 39. the men be found that do this? Search the scriptures. He is no christian that knows not this. It is not therefore sufficient, as they teach, that you abide by the holy church. You must know what the holy church is, namely, the con-
1 Pet. i. 23. gregation of the faithful, who have been begotten again by the word of God: for you know well that no one can come into this world without being born; in like manner,
John iii. 3. can no man enter into the future world except he be born
1 Pet. i. 23. again, as Peter testifies: not of corruptible, but of incorruptible seed, namely, *by the word of God, which liveth and abideth for ever.* Oh! blessed is he that is born of this seed. They who are thus born again, are rightly baptized, and partake aright of the supper of the Lord.
2 Thess. iii. 6. They also withdraw themselves from all who teach scandalous doctrine, or live unbecomingly. They do not kill their bodies (that is not taught by God's word); but they
Luke xvii. 3. shun their company until they repent. For they [the regenerate] are the christian church, the communion of saints:
Acts iv. 12. they have the forgiveness of sins; for there is none other name under heaven given in heaven or on earth, whereby we must be saved, than the name of Jesus, that is, through his merits. They believe; they alone live agreeably to his institutions.
Luke ix. 56. Jesus did not kill them that believed not in him. Neither has the holy church done so. But He and his followers
Rev. xiii. 8. have been slain from the beginning; and so will it continue. By this ye shall know who are his. Not they who boast of his name, and defend their cause with the
1 Pet. ii 21. sword; but they who live after the example of the Lord,
Eph. vi. 17. and confirm their cause by God's word. This is the sword

of true believers. Some one may now say, where then are the fathers, who knew not otherwise? That shall God determine. It may also be said: The Lord hath promised to be with us unto the end of the world? With the faithful he always is; but with the unbelieving, never; namely, by his word, and the right use of his tokens, viz., baptism, and the Lord's supper. With those who walk uprightly, and live conformably to his word, he will ever be. Dear friends, there were in the apostles' time, seven different sects that sprung up among them: but the true doctrine was not therefore to be rejected; and although many wicked knaves have risen up with the gospel, the word of God is nevertheless the same. Whoever will be saved, must submit himself thereto. In the time of the holy Tobit, all the tribes of Israel went and worshipped golden calves, which Jeroboam the king had caused to be made; but he alone cleaved to the Lord his God, and did what he had commanded him. My friends, regard not the great multitude, but regard God's word; that will not deceive you. *Cursed be the man that trusteth in man, and maketh flesh his arm;* but *Blessed is the man that trusteth in the Lord.* In this is my confidence, that he prays his Father, not only for those that were with him, but for all them that should through His word turn themselves unto him. The gracious Father give you, through his only Son Jesus Christ, true understanding, whereby you may henceforth learn to know Him.

Judges xiv.

Matt. xxviii. 20.

Rom. ix. 6.

Tob i. 4, 6.

Jer. xvii. 5, 7.

John xvii. 20.

2 Tim. ii. 7.

RECITAL OF THE SENTENCE UPON JAN CLAESON AND ANOTHER, AN AGED MAN NAMED LUCAS LAMBERTSON OF BEVEREN, ALIAS BESTEVAER; ALSO HOW THEY DIED.

Jan Claeson, with Lucas Lambertson, an old man of eighty-seven years, who was called Bestevaer, being both

brought before the tribunal, and greeting each other with a kiss, says Jan Claeson to Bestevaer: "My dear brother, how do you now feel?" Bestevaer answered pleasantly, and said with a cheerful countenance, "All is well, my dear brother." Then said Jan Claeson, "Fear neither fire nor sword. Oh! what a joyful repast will be ready for us, before the clock strikes twelve." They were then parted from each other. The sheriff then said: "You have been re-baptized?" Jan Claeson answered: "I was baptized on my confession of faith, as all christian people ought to be, according to the instructions of the scripture. Read that." They spoke to him again and said: "You are one of the accursed anabaptists, a foreign sect of strange opinions and errors, and exciting contentions among the people." Jan Claeson: "We are no such people; we desire nothing else than the true word of God. If I suffer for this, I desire to appeal to the seven magistrates." He was then asked, if he did not confess that he had been re-baptized four years ago or thereabouts? Jan Claeson answered: [70] "Three years ago or thereabout I was baptized, as all christian men should be baptized." The bench said: "You confess it then?" Jan Claeson: "Yes." Bench: "Well then as you confess it, we have the full power of the seven magistrates." Jan Claeson: "May I not have the benefit of the full court?° It is granted to thieves and murderers, may it not be allowed me?" The four magistrates then went out to prepare the sentence. Jan Claeson now raising his voice, said, "O merciful Father, thou knowest that we desire not revenge!" and he wrung his hands, saying, "O gracious Father, give them thy spirit, that thou reckon not this to them for wickedness." The four magistrates now returned to the tribunal, and sat down, in

Matt. xxviii. 19.

Acts xvi. 20. xvii. 6.

We have the original sentence of these two persons; but as the purport of it is contained in the text, its insertion here is needless.

Rom. xii. 19.

Acts vii. 60.

° [This court of the "Schepenen," appears to have been a court, to which, when composed of its full number seven, a prisoner might appeal against a sentence pronounced upon him by a previous court (of Schepenen), when composed of less than its full number, seven.—Trans.]

order to pronounce the sentence, saying thus: "Jan Claeson, born at Alkmaar, having taught the people false doctrine, errors, and new opinions,"—to which Jan Claeson answered, saying, "It is not so." Then the gentlemen of the bench forbade Jan Claeson to speak; and the good Jan Claeson was then silent, that he might hear his sentence. They now proceeded with the sentence, and said to the clerk, "Read his crime." He read,—"that he had caused to be printed at Antwerp six hundred books, which he, with Menno Simons,[p] had made up and spread in this land: also false opinions, with strange sects, and had held secret meetings and collected assemblies to introduce errors among the people, all which is contrary to the emperor's edict, and our mother, the holy church; which the gentlemen of the bench are not to suffer, but to punish." Jan Claeson, rebuking him as before, said, "It is no sect, but God's word." The gentlemen of the bench then said, "We condemn you to death, to be executed by the sword; the body to be laid upon the wheel; the head set on a stake. We condemn you not: the court condemns you." Jan Claeson, leaving the tribunal, said, "Citizens! bear witness, that we die for the word of God alone." This took place in the open court.

Acts xvii.18

Acts xvii. 7.

Acts xxiv. 14.

Jan Claeson now ascended the scaffold, and spoke to the people in plain and distinct language: "Hear, citizens of Amsterdam; know that I do not suffer as a thief or a murderer, or because we have sought the goods of others, or another's blood; nor think ye, that I justify or exalt myself, but I come as the prodigal son, and stand alone on the pure word of God." The executioner now laid him on

1 Pet. iv. 15.

Luke xv. 11.

[p] [Menno Simons had at this time published several works or treatises; the titles of the most important are as follows: The Spiritual Resurrection, The New Creature, Meditation on the 25th Psalm, On Excommunication, Exposition of Baptism, or the Grounds of Menno Simon's teachings and writings. All these were published before 1544.]

his breast: Jan Claeson turning himself round, exclaimed
Ps. xxxvii. 28. Acts vii. 59. with a loud voice, "O Lord, forsake me not now, nor in eternity. O Lord, thou son of David, receive my spirit."

Hereby the beloved brother, Jan Claeson, confirmed the word of God with his crimson blood, and was afterwards given for food to the birds and wild beasts, his head being fastened to a stake, and his body laid upon the wheel. The aged Bestevaer, numbering eighty-seven years, likewise willingly resigned his grey head and beard to the stroke of these tyrants' sword for the truth of Jesus Christ. They now rest together under the altar.[q]

SOME BELIEVERS, BAPTIZED ACCORDING TO THE COMMAND OF CHRIST, BEING ASSEMBLED TO HEAR THE WORD OF GOD, PUT TO DEATH AT ROTTERDAM.—A.D. 1544.

The holy Paul, speaking and prophesying by the Spirit
2 Tim. iii. 12. of God, says, that *all that will live godly in Christ Jesus, shall suffer persecution.* This truly appeared in the city of Rotterdam, A.D. 1544, where a number of the pious followers
Eph. v. 1. Heb. x. 25, & iii. 13. 1 Thess. v. 11. Rom. xv. 6. of Jesus were assembled together in the name of the Lord, to speak to each other for mutual edification, and establishment in the truth of the holy gospel which they had
Acts i. 14. received; likewise, with one mouth and lowly hearts, to pray to the great God of heaven and earth for the forgiveness of their sins, and the gift of the Holy Spirit, and also with one accord to praise and thank his most adorable
1 Tim. iv. 7. name. All such exercises of piety the papists, who hate the truth, resisted and endeavoured to extinguish by all the means in their power. This godfearing assembly fell into their hands, having been betrayed by a woman who came to the house where they were assembled to borrow a

[q] [These documents are found in Het Offer des Heeren, fol. 18.]

kettle. Being thus in the power of the wolves, these unresisting sheep were accordingly treated by them most cruelly, in order to draw them away from the truth. This they willingly and patiently endured for the name of Jesus, in certain hope of his eternal kingdom. Since no torments could make them recant, they were condemned to suffer death. It took place in the following manner: the men were beheaded by the sword at the said place, but the women were most tyrannically thrown into a boat, and thrust under the ice until death followed.[r]

Matt. vii. 15. 1 Pet. iv. 14.

These two gatherings of people, viz., the church of the Lord and the synagogue of Satan, clearly express and witness whose spirit they had imbibed. It is easily discerned and seen by their fruits, disposition, and nature. The followers of antichrist are like greedy and devouring wolves, which are born to catch and destroy; the congregation of Jesus Christ are like timid sheep and lambs, which open not their mouths: desiring no revenge, they are led to the slaughter, and freely resign their lives for the name of the Lord. Wherefore these sheep, when the chief Shepherd shall again appear, shall hear, with all faithful servants, the delightful sound, *Enter into the joy of your Lord.*

Gen. xvii. 21. Gal. iv. 29. 1 John iii. 10. [71] Luke ix. 55. Matt. vii. 15. 2 Pet. ii. 12. Matt. x. 16. Ps. xliv. 22. 1 Pet. iv. 14. Heb. xiii. 20. Matt. xxv. 21.

Amongst those thus sacrificed was a young female only fourteen years old. She composed the hymn which is found in the old hymn-book, beginning

> "To the wide world Immanuel came,
> His Father's kingdom left," &c.

[r] [Brandt, in his margin, thus notes this event, "dreadful butchery of a religious assembly of anabaptists at Rotterdam," i. 82.]

[JORIAN KETEL.—A.D. 1544.

Jorian Ketel was a burgher at Deventer, and was arrested by order of the stadtholder of Friesland and Overyssel. He had been an intimate friend, helper, and companion of David George,[s] whose books he had assisted to circulate. Eleven years before he had been baptized, and his first wife had been drowned at Utrecht for that crime. He was put to the rack four or five times to force him to discover his friends, by which means his body was quite disabled. He named none but such as were beyond the jurisdiction of the court. Although condemned to death, some of the magistrates endeavoured to save his life, but he was finally ordered for execution. In the course of his examinations he said that David George had taught him nothing but what was good, namely, the word of God, and confirmed to him all his doctrines from the divine writings, and taught him how to slay the old man, with its evil desires. In his confinement he addressed to his children many godly counsels, and exhibited great patience and meekness. When he heard his sentence, he took off his cap and said, "The Lord be blessed and praised for ever!"

He went with great cheerfulness to the place of execution, on the 9th of August. To the bystanders he said, "My dear and worthy fellow citizens, I beseech you for the love of God, do not think the worse of me for appear-

[s] [In this year David George withdrew to Basle in Switzerland, where, under another name, he lived till his death in 1556. Three years afterward he was discovered to have been a heretic, and his bones were exhumed and burnt. The accusations brought against him were utterly groundless, as his extant writings show. They are, however, strongly imbued with the sentiments and principles of the mystics. The collections and documents preserved by Arnold, do much to elucidate his character and history. Gottfried Arnold's Ketzer—Historie Th. iv. 232—433.]

ing joyful, for I cannot contain myself. I must rejoice in my God, who is so favourable to me." When he came to the scaffold, he gave thanks to God that he was found worthy to suffer for his name. He said, "O God, if it were possible that I might rise immediately after this death, and die once again for this truth of the God of heaven, thou knowest, O Lord, that I would do it with joy and pleasure." Finally, he testified his faith in God and Jesus Christ, and that it was founded on the doctrines of the apostles and prophets; and the same thing he witnessed of David George, and was willing to seal that testimony with his blood. The Schout answered, "David George is the vilest heretic on earth." Jorian replied, "The day of the Lord will show whether you or I am in the right." Then he kneeled down, recommending his soul to God, and received the fatal stroke with an intrepid mind, in the thirty-third year of his age.][t]

FRANS OF BOLSWEERT.—A.D. 1545.

At Bolsweert, in Friesland, was a genuine sheep of Christ named Frans, who lived with perfect simplicity in the fear of God: for which he was apprehended, and conducted in a sledge to Leeuwarden. Being brought before the council, he was asked why he would not swear, nor receive the Lord's supper with them in the church? He answered, "Gentlemen, Christ teaches us that we must in no wise swear, and because you are unbelieving and impure, I will have no communion with you." At which the gentlemen were indignant, and said, "We are neither thieves nor murderers; what impurity have we then? But we think you have embraced false doctrine, and there are more such heretics, whom we will entirely root out."

Matt. x. 16. Job i. 1. Matt. v 34.

[t] [Brandt's Hist. of Ref. in Low Countries, i. 81.]

Frans said, "Gentlemen, be not angry; but, ye high priests, show me the false doctrine that I hold, and that from the bible, for I have brought one with me; come and teach me out of that." The gentlemen then took counsel with the priests of Jezebel,[u] and said, "He has contemned our mass, he approves not of our customs, and we have a strict
John xix. 7. mandate which we must obey, and according to which he must die." He was therefore condemned on Palm [Sunday] eve, 1545,[v] to be burned to ashes. Whereupon, un-
Matt. vi. 12. moved, he thanked the council, and said, "Gentlemen, I heartily forgive you all this, and wish that the Spirit of God may enlighten you to your amendment, that you may
Rev. xxi. 21. repent, and conform yourselves to God's word. I go to the holy city, and to my Father's inheritance."

Rom. viii. 36. He was then led as a sheep to the slaughter. Many who saw it wept; but he said, "Weep not, but prepare
Rom. vi. 11. Matt. vii. 14. yourselves to die to sin, for that is the right way to enter into life:" with many other words of comfort which he spoke. The executioner then began his work, after Frans
Acts vii. 59. had publicly prayed, "Lord God, receive my spirit, and lead me into peace;" and having undressed him, and fixed him to the stake, would have strangled him with a cord; but the cord broke, so that he fell down, at which the executioner was affrighted, and endeavoured, with much turf and wood, speedily to reduce him to ashes. But God displayed there his wonderful working, for the fire lost its proper power, and his body could not be entirely consumed; on which the gentlemen were angry with the executioner, and said that he had not brought wood enough. But it was the will of God that he should thus be included in the
Rev. vi. 9. number of martyrs.[w]

[u] [In an imperial edict, published at Ghent on the 18th December in the preceding year, the priests and curates are described as "men of evil lives, that by their ignorance, illiterateness, and scandalous manners give very bad examples to those that are under them and others." Brandt, i. 82.]

[v] [The 28th of March.]

[w] [A hymn composed by Frans is still found in the old Flemish hymn-

OSWALT OF JAMNITZ.—A.D. 1545.

In the same year, 1545, brother Oswalt of Jamnitz was led prisoner to Vienna, in Austria, for the faith, and many efforts were made to bring him to a recantation. The citizens came to him in prison, spoke to him in a friendly and earnest manner, saying that either he must recant, or they should be obliged to drown him in the Danube. But he said, "Although you should drown me, I will not forsake God and his truth. Christ has died for me. Him I will follow, and will much rather die for his truth than deny him." Thus, whatever they said, they could not make him fall. There came afterwards two brethren to him, and comforted him, to whom also he commended his wife and children. They embraced and took leave of each other, wishing him patience in the suffering to which he was called, being innocent. After he had lain in prison a year and six weeks, they brought him, on a Wednesday, by night, out of the prison, and led him out of the city, that the multitude of people might not see or hear, and throwing him into the water drowned him in the Danube. There was no sentence passed upon him, and no crime laid to his charge.

Matt. xxvii 50.

Matt. xvi. 24.

Having thus with patience and comfort endured unto the end, God shall acknowledge him; and although they privately and by night executed him, yet he shall stand in that open judgment, in the valley of Jehoshaphat, where

Joel iii 2

book; it begins, "Blessed is he who in God's fear stands," &c. By a rescript of the 24th May, the stadtholder of Friesland directed the justices to ascertain from the priests the conduct and conversation of the inhabitants, to see that the ordinances of the church were well observed, and to take up all persons infected or suspected of heresy; especially the "damnable sect of anabaptists." Ten Cate, Gesch. Doopsg. in Friesland, pp. 67, 73.]

another decision shall be made. That judgment shall alight a hundred times more heavily upon those who so audaciously condemned innocent blood on earth; yea, it shall be more tolerable for Sodom and Gomorrah, at the last day, than for them.

Jer. vii. 6.
Matt. x. 15.

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[72] ANDRIES KOFLER.—A.D. 1545.

One Andries Kofler, from Etschland,[x] was likewise in the year 1545 taken into custody, and led prisoner to Ips on the Danube,[y] for his attachment to the faith and to the word of divine truth. Refusing to renounce or deny the truth, from which he did not suffer himself to be moved away by the papists and false prophets, he was at length adjudged to die by the followers of Pilate, and delivered over to the executioner. By him he was beheaded, and the ungodly were quieted. The truth of God he thus valiantly confessed and testified, even unto death. He is now, therefore, entered into everlasting light and life, and is at rest in Abraham's bosom; yea, he is under the altar, where they who were beheaded and strangled for the word of God and the testimony of Jesus Christ repose, till the number of their brethren shall be fulfilled who must also be killed even as they.

HANS BLIETEL.—A.D. 1545.

In the same year, 1545, brother Hans Blietel, having been sent by the church to Riet in Bavaria, was there apprehended; for money had been offered by them of Riet to any one that should take him. There was in con-

Acts viii. 14.

[x] [In the Tyrol.]

[y] [A village in Austria, surrounded with old walls and high towers.]

sequence a traitor who gave him good words, affected much zeal, wished ardently to be with him, and drew him to his house. The brother thought it was for the welfare of his soul, and went with him. He then shut him up in his house, and said to him, "Hans, you are a prisoner;" but he replied, "God preserve you from doing such a thing; out of good will I came here with you."

The betrayer wished Hans to give him money, and he would then release him. The brother refusing compliance, he went to the magistrates and betrayed him. While he was away, the betrayer's wife also sought to obtain money from him; "for the magistrates," she said, "would take him with them." She wanted fifteen guilders, and she would then let him go away from the house. Brother Hans Blietel would not give her a farthing; he would by God's help, meet the event, however distressing. In the mean time, the magistrates arrived with a great number of armed men, and took both the brother and the betrayer prisoners: for the traitor's wife they had also made good provision of cords, ropes, and bands. Matt. xxvi. 47.

When they came to the market-place of Riet, they were led away and put to severe torture, the betrayer as well as the brother, for the magistrates thought that he had obtained money from the brother, finding so little upon him. The traitor's wife also had her hand so severely pinched, that the blood flowed from it: for they wished to obtain information from her. Although she had received nothing, she was thus made to pay dearly and bitterly enough for her treachery.

The brother Hans having lain in confinement four or five weeks, was at length sentenced, about St. John's day, to be burned alive, and they led him out to the place of execution, where the priests undertook to bring him to recant, and to forsake the faith. But he said to them: "Ye may indeed leave off your impious temptations; I

will not hear your false doctrine, nor attend to you. I have truly something else to do to-day, than to hear you, ye false prophets. I must follow the Lord my God, in Christ, and fulfil what I have promised." The priests withdrew and left him in peace. On the way to the place of execution, he was met by one of his intimate friends, named Michiel Dirkson, or Kramer. As they met, Hans Blietel looked at Michiel with a smiling countenance, and pointed towards heaven. The people were astonished that he could laugh while going to the flames and to death. It smote Michiel's conscience, and distressed his heart, as also his wife's, who ate nothing for three days, but sought the society of the brethren, and desired to become pious; as did likewise others with them.

John x. 27.

When the dear brother Hans reached the place of execution outside the city, he thought upon the church, and called out with a loud voice, in the midst of the assembled people, asking if there was any one present who would have courage to inform the church of God in Moravia, that "I, Hans Blietel, have been burned for the sake of the gospel, at Riet in Bavaria." A zealous man, full of piety, then discovered himself. His zeal was inflamed by this question, and as he could not get near Hans, he called out to him and said that he would tell and make known to the church in Moravia, that he had been burned at Riet for the faith. This excited the courage of brother Hans, and he called out again, and said to the people, "This my faith that I will show you, is the truth of God. I say to you, repent, amend, and renounce your unrighteous, wicked, and shameful lives; for if you do not, the eternal God will visit you for your sins, and punish you with the everlasting pains that are prepared for all sinners. He will require the innocent blood at your hands, and avenge it on you."

Matt. iii. 7, 8.

The fire being now lighted and ready, they bound him

to a ladder, during which he again testified that this is the truth, and the way to eternal life, and the true church of God, of which heaven and earth were witnesses. "And on this very day," (said he) "God will give a token from [73] heaven, to testify that this is the way to eternal life:"—which indeed took place; for the sun was darkened in the heavens, and entirely covered, so that it gave no shadow, though the firmament was clear and bright; but it shed a pale and yellow light upon the earth. God would by such a token give a confirmation of the truth.

This lover of God likewise sang in the fire, in which for a considerable time he continued to live, praising God in his song, and praying for all that were worthy that God would enlighten them. He was found like pure and precious gold in the fiery trial, firm, yea, steadfast in the 1 Pet. i. 7. faith. He had likewise before said, that as a token, the smoke of his burning would rise directly upwards over him, and his soul ascend therein to heaven. This came to pass; for the smoke rose directly upwards towards heaven. Some said that a beautiful white dove had hovered in the fire, and flown above him to heaven. Thus did God most powerfully support him.

QUIRINUS PIETERSON, OF GROENINGEN,

FOR THE TESTIMONY OF JESUS CHRIST, EXECUTED BY FIRE, OR BURNED ALIVE AT AMSTERDAM, IN HOLLAND, THE 16TH OF APRIL, A.D. 1545.

As the force of conscience and the power of truth did not cease, but were indeed increased and inflamed by the opposition of the papacy against the pious christians who had, according to Christ's command, been baptized upon a profession of their faith, it came to pass that a certain pious brother named Quirinus Pieterson, born at Groenin-

That the force of conscience and truth did not at this time cease.

Concerning Quirinus Pieterson, who had renounced the papacy, and been baptized on a profession of faith.

gen, separating himself from the papacy, repaired to the cross-bearing church of Jesus Christ called baptists, or as they were contemptuously named anabaptists, and was incorporated into the church, being baptized upon a confession of his faith by Menno Simons, who at that time was one of the principal teachers in Friesland.

How he removed to Amsterdam, and there suffered death by fire.

About six years ago, he removed to Holland, and settled in Amsterdam, in order to live there in quiet enjoyment of his faith and conscience. He was soon discovered by the magistrates: was apprehended, and being unwilling to swerve from the truth, was finally condemned on the 16th of April, in the year 1545, to be committed to the flames, and thereby to suffer death. Which hard and dreadful punishment this pious champion of Christ steadfastly endured, having committed his soul into the hands of God.

All this he endured with constancy, as appears by the following sentence.

These particulars we have taken from the following sentence, which was openly read to him from the tribunal, by the rulers of darkness, on the day of his death; and now sent to us, faithfully extracted from the criminal records, through the medium of the secretary; of which sentence, except the title, the contents are the following.

[174.] *Sentence of death of Quirinus Pieterson of Groeningen.*

Summary of the accusations brought against Quirinus Pieterson.

1 That he had been re-baptized.
2 That he held false opinions on the sacraments of the Roman church.
3 That he had moreover persuaded other persons to receive the same.

Forasmuch as Quirinus Pieterson, born at Groeningen, has given himself over to the unbelief and heresy of the anabaptists, having permitted himself about six years ago to be re-baptized by Menno Simons, teacher of the aforesaid sect; being likewise of corrupt judgment concerning the sacraments of holy church, and moreover has persuaded and led over other persons to the same unbelief and errors, contrary to the holy christian faith, the ordinances of holy church, and the edicts of his imperial majesty the emperor, our gracious sovereign, and moreover obstinately adheres to the said infidelity;—

Therefore, my lords the judges, having heard the demand made by the sheriff* of the said Quirinus Pieterson, with his answer and confession, and having maturely considered the nature and circumstances of the aforesaid matters, do pronounce sentence of condemnation upon the said Quirinus Pieterson, that he be committed to the flames by the executioner: and do further declare his goods to be confiscated to the use of his imperial majesty.

4. That this was contrary to the catholic faith; the institutions of the catholic church; and the proclamation of his imperial majesty.
5. That to these things, he remained unwaveringly attached. He was condemned to the flames, and his goods to be confiscated.

Pronounced the 16th of April, 1545; present the entire bench of justices, except Master Hendrik Dirkson, one of the burgomasters.

In pursuance hereof, Quirinus Pieterson suffered death on the same day by the executioner.

Extracted from the Criminal Records, deposited with the secretary of the city of Amsterdam. N. N.

HANS STAUDTACH, ANTHONI KLEYN, BLASIUS BEK, AND LEONHARD SNYDER.—A.D. 1546.

In the year 1546, four brethren, viz., Hans Staudtach, of Kaufbeyeren, Anthoni Kleyn, a tailor, of Gunthuysen, Blasius Bek, and Leonhard Snyder, both also of Kaufbeyeren, intending to proceed hither with their wives and children to the church in Moravia, were apprehended in Austria, and on the third day of August conducted to Vienna, bound together two and two, with heavy irons on their feet. They were led through the town with their wives and children behind them, like malefactors, and were put into prison, and with their wives and children left

* [The person who now filled this office was Willem Dirks Bardes, or Bardesius. He was a moderate and well disposed man: so much so, that in 1554, the burgomaster, Hendrik Dirkson, assisted by an inquisitor, charged him with heresy. His wife was said to have been baptized, and that he had sometimes attended the assemblies of the baptists. At a later period, 1578, Brandt affirms that the wife and sister of Bardes were baptists. Brandt i. 139, 344.]

there for four days. During these four days they were examined and sharply interrogated, whether they meant to continue in the faith? This with God's help and power they confessed to be their intention. The four brethren were then conducted to another prison. They were afterwards examined again. Their wives and children being led into the judge's house, the brethren were prevented from having much conversation with them.

On Sunday the 16th of August, many persons came to them in the prison, and spoke with them concerning their wives. But however earnestly they were desired to give up their opinions, they continued valiant and steadfast: although threats were employed that their children should be taken away. Their wives were in the mean time set at liberty and returned to the congregation. Much craftiness was used with these brethren, to frighten them and turn them from the faith. Four times they were brought before the magistrates in Vienna, and also before monks,
Matt. vii. 15. priests, and doctors, whom Christ calls not in vain ravening wolves, of whom men should be aware. For the priests are like wolves who come with a fair appearance to devour, desiring above all things that every one should be strangled and destroyed. It grieves these false prophets to leave any one that is pious unseduced; for this they labour much, and in a variety of ways. Truly there is a sufficient number that follow the teaching of such false prophets, and live agreeably to their ungodly and shameful lives: they might well leave the pious alone and undisturbed.

They used many efforts with these lovers of God, but could not prevail, and became a reproach and mockery: for none can pluck from the hand of Christ those that are
John x. 28. his. They likewise read to them the emperor's mandate, and threatened them with fire, water, and sword; or, that they should be fed on bread and water, and be separated

from each other, or be drowned by night, as was the brother Oswalt of Jamnitz, as above related. In this way they sought to terrify them; but these things had no terror for these heroes and champions of the truth of God.

On the fifth day after St. Michael's, [October the 4th,] they were examined once more, and asked if they would renounce their faith: if not, a command had been received to end their lives by putting them to death, either by fire, by water, or the sword. This was the last admonition. But when with all their threats they could effect nothing, they led them all four again to the Joppen, (which is a prison-house) and left Hans Staudtach in the prison, Blasius in the wood-chamber, Leonhard, with the other, in an empty prison; but afterwards, about All-Souls' day, [November the 2nd,] they were again brought together.

After all this, as they remained steadfast and firm, and further confessed that they were walking in the right way of divine truth, and would seal the same with their blood, they were shortly after St. Martin's day, on the 22nd of November, condemned to die, and delivered over to the executioner, who bound them, and led them out early in the morning, as the day first began to break, to the place of execution, in order to prevent any great noise, and that the multitude of people might not repair to the scene. Matt. x. 21. [75]

As they were led to the place of slaughter, they sang aloud, boldly and cheerfully. A ring was made, as is usually done by the executioners: there these brethren knelt down and earnestly prayed, and presented themselves, on departing this life, a sacrifice to the Lord. Acts xx. 3.

The executioner was sad: he did it unwillingly, and it troubled his conscience to be thus obliged to execute them. The rest of Pilate's band would likewise have excused themselves; but they were constrained to obey the superior powers, and to fulfil their office; but they wished rather to have been far away from the place.

There they blessed and encouraged each other to be of good cheer and comfort, saying, "To-day we shall meet together in the kingdom of our heavenly Father," &c.

Thus were they all four beheaded and executed with one sword: unmoved and with boldness they offered their necks for the name of Christ.

Acts xii. 2.

MICHIEL MATSCHILDER, ELISABETH HIS WIFE, AND HANS GURTZHAM.—A.D. 1546.

In this year, 1546, the brother Michiel Matschilder, called little Michiel, a servant of Jesus Christ and his church, was apprehended at Altenburg in Upper Carinthia, and with him his wife Elisabeth, and Hans Gurtzham, a shoemaker. They were examined at Altenburg. There were present a doctor, and a learned man from Villach,[a] who discoursed with these persons; but this brother gave them such reasons and answers, that they were obliged to depart with shame, being unable to accomplish any thing.

Luke xxi. 15.

Afterwards, they were conducted in iron fetters through Styria, and consigned to the gaoler of the court in Vienna, who said, "Come, I will take you to a vault where more of your brethren are:" in which were Hans Staudtach, and his three fellow prisoners.

When they were come together, they embraced and kissed each other, and praised God, that he, for the honour of his name, had brought them together. Hans Staudtach, with the three mentioned above, were executed; but the rest were kept nearly three years longer in prison: namely, till the year 1549, at which time there was a fire in the town. The city tower was shut up in consequence, as is usual in that place whenever a fire breaks out. The prisoners were released and let out. After the fire was

[a] [Villach now gives its name to the circle of Upper Carinthia.]

extinguished, the brother Michiel and his wife, by the providence of God and the help of a citizen, escaped from the town, and reached the church. Thus did God effect for them a deliverance, free from hindrance and in peace. But Hans Gurtzham was again put into prison, where he lay another year, namely till the year 1550: he was then executed, about June, and early on a Friday was drowned in the Danube.

DIRK PIETERSON SMUEL, AND JACOB DE GELDERSMAN, BURNED ALIVE AT AMSTERDAM, THE 24TH OF MAY,—A.D. 1546.

After many kinds of persecution and affliction, exercised upon the pious followers of Jesus Christ, it came to pass that the procureur from the Hague, and the bailiff of Amsterdam, Waterland, and Zeebank, with a great number of serjeants, came to Edam on the 12th of March, anno 1546, being Friday after Shrove-tide. They came by night with torches and lanterns to Dirk Pieterson Smuel's and Jacob de Geldersman's, both burghers of Edam, of the same faith, and attached to the truth. These persons they took out of their houses and from their beds, and led them from the east-end outside the Steenport to the west-end, where being put into a boat they were brought prisoners to Amsterdam. From thence, after a time, they were conducted to the Hague, where on the 16th of May, in the same year, they were examined concerning their faith, and continuing steadfast in the truth they had received, were on the 22nd of May condemned, by the high court of the rulers of this world, to be burned alive. They were then taken back to Amsterdam, and there after suffering many trials, being bound to ladders,[b] they were both burned to death, resigning and

[b] [Brandt says, "with leather thongs," i. 85.]

2 Cor. v. 1. 2 Tim. iv. 8. 2 Cor. iv. 7. leaving their earthly tabernacles with cheerfulness, expecting in place of these a building of God that shall endure for ever in heaven.

ANDRIES SMUEL AND DIRK PIETERSON.—A.D. 1546.

The defence and confession of faith of Andries Smuel and Dirk Pieterson, which they made at Amsterdam before the commissioners, and confirmed by their death, 1546.

2 Cor. i. 3. Blessed be the God and Father of our Lord Jesus Christ, for ever and ever. Amen. Hear my confession before the princes of this world.

First, they inquired of me concerning my faith.

I said to them: "There came a scribe to the Lord, and asked him, 'Master, which is the greatest commandment?' and the Lord said to him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and thy neighbour as thyself. That is the greatest commandment, and there is none other.' And the scribe answered and said, 'Thou hast verily answered well, that there is one God, and to love him with all the heart, and with all the soul, and with all the strength, and one's neighbour as one's-self, is more than all whole burnt offerings and sacrifices.'"

And they said, "We know that there is one God; but when the priest stands at the altar, do you then believe that he holds God in his hands?"

Acts. vii. 56. I said, "No. Stephen said, *Behold, I see heaven open, and the Son of man standing on the right hand of the Almighty Father.*"

They asked again: "Do you not then believe that he is there also?"

I said, "No, truly."

Qu. "We have been informed that your pastor was on

one side of the street, and you with two others were on the other side, and that you paid no reverence either to him or to the sacrament. Is that so?"

Ans. "Yes."

Qu. "Why did you so act?"

Ans. "I will tell you gentlemen. The Lord says by the prophet Esaias, in the 2nd chapter, *They have worshipped the work of their own hands, that which their own fingers have made: the mean man boweth down, and the great man humbleth himself; therefore forgive them not.*" Isa. ii. 8.

Qu. "Was that your reason, because it was made with men's hands?"

Ans. "Yes, gentlemen; because I would not thereby provoke my God and my Lord."

Qu. "How long is it since you were last at confession?"

Ans. "Well, two or three years."

Qu. "Why so?"

Ans. "Because the Lord has said: *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*" Matt. xi. 28. [76]

Qu. "Was that your motive?"

Ans. "Yes."

Qu. "Well, how long have you been absent from the sacrament?"

Ans. "Two or three years also."

Qu. "For what reason?"

Ans. "Because Paul says: *Christ has presented to himself a glorious church, not having spot or wrinkle; but that it should be holy and without blemish.*" Eph. v. 27.

Qu. "Was it then your reason, because you were not worthy?"

Ans. "Yes; for I have spots and wrinkles."

Qu. "What do you hold concerning holy church?"

Ans. "I know of no holy church but the assembly of the apostles, where Christ is the corner stone." Matt. xxi. 42.

Qu. "We know well that there was then a holy church."

Ans. "Can there be any other foundation laid than that
1 Cor. iii. 11. is laid? Paul says, in the first chapter to the Galatians:
Gal. i. 6. *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. I testify to each one again: If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. For the gospel which I preach, is not after men; for I neither received it of men, neither was I taught it.* Further, he says
1 Cor. ii. 2. to the Corinthians: *I determined not to know any thing save Jesus Christ, and him crucified.*"

Qu. "Well, what do you hold concerning Mary the mother of God?"

Ans. "Much; for she humbled herself before the Lord, and by her humility she was exalted."

Qu. "You have therein spoken well. What do you think concerning purgatory?"

Matt. vii. 13. *Ans.* "I know of no more than two ways."

Qu. "Are you well acquainted with your pastor?"

Ans. "I know him well by sight; but I have never spoken to him, nor he to me."

Qu. "Why have you not heard him?"

James i. 8. *Ans.* "Because James says in his first chapter, *that a double-minded man is unstable in all his ways.*

Qu. "Well, what has he said?"

Ans. "Why, I have been told that he has said that men cannot be saved by the death of Jesus Christ alone."

Rom. v. *Qu.* "In so saying, did he say any thing amiss?"

Acts. xiii. 38. *Ans.* "Yes, indeed; Paul says: *Ye cannot be justified by the law of Moses; but he that believeth in Him is justified.*"

Qu. "That we know well, that men are not and cannot be saved by the law."

Ans. "Peter says: that *among men there is no other name given, whereby we must be saved, than the name of Jesus Christ alone.*" Acts iv. 12.

Qu. "Well, how long is it since you were baptized?"

Ans. "As many years as I am old."

Qu. "Are you well satisfied with that baptism; that by it you will be saved?"

Ans. "I believe I shall be saved by the death of Christ." John x. 15.

Qu. "We must nevertheless know if you believe that by that baptism you will be saved?"

Ans. "I believe I shall be saved by the death of Christ."

Qu. "If you had opportunity, would you not be baptized again?"

Ans. "I know not; for God knows both the desire and the fulfilment."

Qu. "We wish nevertheless to know, whether you consider the baptism you received in your infancy to be the right baptism, or that which follows faith?"

Ans. "Is it that only you wish to know? It is written that the Lord said to his disciples, *Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned.* Further, the people said to Peter and the apostles, What shall we do to be saved? *Repent,* said he, *and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, which is promised to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. And they that gladly received his word were baptized; and the same day there were added unto them about* Mark xvi. 16. Acts ii. 37.

three thousand souls; and they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers; and fear came upon every soul, and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; they sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, and had favour with all the people."

Qu. "You say then yourself, that the apostles went to the temple?"

Ans. "Yes, it is true; that was a temple commanded by God to be built."

Qu. "Yes; the apostles went of course to teach. Where did they go and teach?"

Acts xiii 14. *Ans.* "They went into the schools where they came, and preached the gospel of Christ."

Qu. "We have heard that you likewise have taught where you came?"

Ans. "O my Lord, what should I preach! But we may have read the gospel together."

Qu. "Where have you read it together?"

Ans. "Near the dyke."

Qu. "With whom have you read it?"

Ans. "That I do not know."

[77] *Qu.* "How is it possible you should not know with whom you have read it?"

Ans. "How should I know? now with one; then with another; persons of many names, and many have spoken."

Qu. "Do you know such and such well?"

Ans. "Yes; I know them well."

Qu. "Have you no books of Menno Simons, and David Joris?"

Ans. "No; I have no books at home but a bible and a testament, and a tract upon faith."

Thus did they ask me many questions, and added, that there was much said of our having preached here and there. There was not a town in which we had been, but they knew it better than I knew it myself. Now, my dear brethren, *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Therefore, let every one see to it, that none be so bold and presumptuous as to throw water into the living fountain; for the Lord says, John vi: *Therefore no man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father.* Therefore, dear brethren and sisters, let us with one accord pray for wisdom from God, as the apostle James teaches us, and beware of the leaven of the Pharisees and Sadducees, which is hypocrisy, or a show of sanctity. Let us follow the supreme Lord and Shepherd, Jesus Christ, and render to him praise and thanksgiving, before God the Father, to whom be ever ascribed honour and glory from everlasting to everlasting. Amen.

Matt. xxiii. 8. Acts xx. 32. Isa. liv. 13. James i. 5. Luke xii. 1. John xiii. 13. Matt. xix. 28.

HERE BEGINS THE TESTAMENT WRITTEN IN PRISON BY DIRK PIETERSON SMUEL, OF BLESSED MEMORY, TO HIS WIFE, WHEN PREPARING TO DIE FOR THE NAME AND TESTIMONY OF JESUS; COMFORTING HER, AND ADMONISHING HER DILIGENTLY TO SEE THAT THEIR CHILDREN WERE FROM THEIR EARLY DAYS TRAINED UP TO FEAR GOD.

Grace and peace from God the Father of our Lord Jesus Christ, Amen. I hereby admonish you, my most

1 Cor. i. 3.

beloved sister and wife Wellemoet Claes, that you present
Rom. xii. 1. your body a living sacrifice to God, holy and acceptable,
which is your reasonable service, and be not conformed to
James iv. 4. the world. James says: *Whosoever will be a friend of the world, is the enemy of God;* for the Lord Jesus says:
John xvi. 20. *Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world, or for sake of the joy; and ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.* Let us therefore say with the holy Paul:
Rom. viii. 35. *Who shall separate us from the love of Christ? tribulation, or persecution, or hunger, or nakedness, or peril, or sword? As it is written, For thy sake, we are killed all the day long, and are accounted as sheep for the slaughter. Nay, in all these things, we are more than conquerors through him that*
Rev. iii. 5. *loved us. He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear let him hear what the Spirit saith unto the churches.* I beseech you now therefore, my
Eph. v. 15. dearly beloved, that you *walk circumspectly, not as foolish, but as wise, redeeming the time, because the days are evil, and be not unwise, but understanding what the will of the Lord is.*
1 Pet. iv. 3. *For the time past of your life may suffice to have wrought the will of the Gentiles, when you walked in lasciviousness, lusts, excess of wine, and abominable idolatry.* Wherefore, every
1 Cor. x. 12. one that thinketh he standeth, may well take heed lest he fall; for *no temptation hath taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape that ye may be able to bear it.*

Therefore, my dearest, *flee from idolatry,* and understand 1 Cor. x. 14.
that you *were not redeemed from your vain conversation with corruptible silver or gold, but with the precious blood of* 1 Pet i. 18.
Christ, as of a lamb without blemish and without spot; fore-ordained before the foundation of the world, but now manifest in these last times for you, who, by him, do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. For the sum and *the end of the commandment, is charity out of a* 1 Tim. i. 5.
pure heart, and of a good conscience, and of love or faith unfeigned. This spake Jesus, *and lifted up his eyes to* John xvii. 1.
heaven, and said: Father the hour is come; glorify thy Son, that thy Son also may glorify thee: thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. For such an high priest becometh us, Heb. vii. 26.
who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those other high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

I now exhort you, my dearly beloved, since we have such *an high-priest over the house of God; let us come thereto* Heb. x. 21.
with a true heart, in full assurance of faith. John says: *My little children, these things write I unto you, that ye sin* 1 John ii. 1.
not. And, if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. I now commend you to God, and to the word Acts xx. 32.
of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

The grace of our Lord be with you, now and for ever. He esteems eternal sal-
Amen.
[78]

vation more than temporal necessaries. Tob. iv. 21. Lam. iii. 27.

I therefore admonish you, my dearly beloved mother, that you see to it, to teach the children from their early days to learn to fear God.

AN ADMONITORY LETTER OF CONSOLATION, WRITTEN IN PRISON BY DIRK PIETERSON SMUEL, OF BLESSED MEMORY, WHO WAS BURNED ALIVE AT AMSTERDAM IN HOLLAND, FOR THE NAME AND TESTIMONY OF JESUS, TO ALL WHO LOVE THE TRUTH OF THE GOSPEL. A.D. 1546.

2 Cor. i 3.

Blessed be God, and the Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. Wherefore, says Paul, Eph. iii., *I pray you, dear brethren, that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ,* who is the true Father above all that is called Father in heaven and on earth. He saith: *I thank thee, O Father, Lord of heaven and earth, because thou hast hidden this from the wise and prudent, and hast revealed it unto babes. Even so, Father, for so it seemed good in thy sight. No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son shall reveal him.*

By the abounding of comfort in his sufferings, he comforteth his brethren.

Eph. iii. 13.

Matt. xi. 25.

Wherefore he saith: *Come unto me, all ye that are weary and heavy laden, and I will comfort you. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, so shall ye find rest unto your souls: for my yoke is easy, and my burden is light.*

Matt. xi. 28. He who has not Christ in him, is poor and miserable.

Therefore, my dear brethren, *having such an high-priest, let us draw near with a true heart, and assured faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our hope without wavering; for he is faithful that promised.* Therefore *let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching. For we know him that hath said: Vengeance is mine, I will recompense, saith the Lord.* And again: *The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.* For he saith: *He that will follow me, let him deny himself, and take my cross upon him, and follow me,* Mark viii. *For whosoever will save his life, shall lose it; but whosoever shall lose his life for the gospel's sake, the same shall save it.*

Heb. x. 21. He loves his brethren in the Spirit. He therefore exhorts them to seek their salvation.

Matt. xvi. 24. Matt. x. 34. Mark viii.34. He that desires heavenly good, hates whatever hinders its possession.

Ye have heard that it was said to them of old: Thou shalt love thy neighbour, and hate thine enemy. But I give you a new commandment, saith Christ, Matt. v. *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to shine on the good and on the evil, and sendeth rain on the just and on the unjust. What reward have ye, if ye love them which love you?* That do even the publicans, and open sinners.

Matt. v. 43.

Be ye therefore followers of God, as dear children, and walk in love, even as Christ also hath loved us, and given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.

Eph. v. 1. He who seeks God in the things that are seen finds him not.

Flee youthful lusts; follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, for we know that they do gender strifes. The servants of the Lord must not

2 Tim. ii. 22. In God is life and peace. He who will have peace and life, let him walk in Him.

strive; but be gentle unto all men, apt to teach; in meekness reproving the refractory; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

[79] James iii. 13. Pure charity loves an unblameable life.

Who is a wise man and endued with knowledgea mong you? let him show out of a good conversation his works with meekness of wisdom. But, if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

[2 John 9—11.] The time of death is uncertain, therefore should each one be watchful.

Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for if ye bid him God speed, ye are partakers of his evil deeds. Therefore, *beware of false prophets, that come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.* Therefore *every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire.*

Matt. vii. 15. Men may have a pharisaical holiness without the Spirit of Christ and his righteousness.

Luke vi. 36. *Be ye therefore merciful, as your Father is merciful, and judge not that ye be not judged; and condemn not, that ye be not condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, shall men give into your bosom. For with*

the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them. Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his Master, but every disciple shall be perfect as his Master. Whosoever overcometh the world, he shall inherit all things. God is all, and worketh all in all. 1 John v. 4.

Therefore, my dear brethren, *let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else, being absent, I hear of you, ye stand fast in one spirit and one mind, striving together with us for the faith of the gospel. And be terrified in nothing by your adversaries; which to them is a token of perdition, but to you of salvation. For unto you it is given, not only to believe on Christ, but also to suffer, having the same conflict which ye saw in me, and now hear to be in me.* Philip. i. 27. The nature of God is manifested in his children who love him, in labours of godliness.

Wherefore, my dearly beloved brethren, *think it not strange concerning the fiery trial that is to try you; but be ye partakers of Christ's sufferings, and rejoice, that when his glory shall be revealed, ye may be glad with exceeding joy. If ye be reproached for the name of Christ, happy are ye,* and his Spirit shall rest upon you; *on their part, he is evil spoken of, but on your part he is glorified. But let none of you suffer as a thief, or murderer, or as an evil doer, or as a seeker of other men's goods. But if ye suffer as a Christian, be not ashamed, but glorify God on this behalf: for the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that would not believe the gospel? And if the righteous scarcely be saved, where shall the ungodly sinners appear? Wherefore let all them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.* 1 Pet. iv. 12. It is a joy to the pious when God's word is practised.

For that is assuredly true, *if we be dead with him, we shall also live with him: if we suffer, we shall also reign* 2 Tim. ii. 11.

O great confidence, through God's might!

with him. But if we deny him, he also will deny us; if we believe not, yet he abideth, faithful for he cannot deny himself.

Eph. v. 15. Therefore, my dear brethren, let us *walk circumspectly: not as fools, but as wise, and redeem the time, for the days are evil; therefore be not unwise, but understanding what the will of the Lord is.*

Gal v. 19. For *the works of the flesh are manifest; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings; of which I told you, and tell you still before hand, that they that do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, kindness, faith, meekness, chastity; against those who are such, there is no law, but they are Christians, who have crucified the flesh, with the affections and lusts.*

All their pleasure is, to speak of God, and to strengthen men in what is good.

Yes, say the wise of this world: "The heretics believe not that God is in the sacrament." True, rightly they believe not that; for Paul says: *He dwelleth not in temples made with hands; neither is worshipped with men's hands.*

Acts xvii. 24.

[80] 1 Tim. vi. 13 *I give thee charge before God, who quickeneth all things by Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep the commandment without spot and unrebukeable, until the appearing of our Lord Jesus Christ, the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honour and dominion everlasting. Amen.*

John i. 18. *No man hath seen God at any time; but the only begotten Son of the Father hath declared him.* Stephen

Acts vii. 56. said: *I see heaven open, and the Son of man standing at the right hand of the Almighty Father.* When Jesus

1 Pet. i. 8. Christ shall be revealed, *whom, not having seen, ye love,*

and in whom ye believe, although ye see him not, and believing in him rejoice with joy unspeakable and full of glory, ye shall receive the end of your faith, even the salvation of your souls. I say that it is great presumption for men to dare to say that they handle God. For John, (of whom the Lord witnesses, that there was none born of women greater than John the Baptist,) counted not himself worthy to loose the latchet of his shoes.

Luke vii. All the pious lament the vain glory of the world, and their unbelief.

Matt. xi. 11.

But, *as it is appointed unto men once to die, and after that the judgment; so Christ was once offered, to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation.* But this is my belief, that to them, who by faith in Christ Jesus are dead to worldly ordinances, and have crucified the flesh with its affections and lusts, Christ has left the supper of the Lord in remembrance of his death, that they should show forth the Lord's death till he come; as Paul says: *I speak as unto wise men; judge ye what I say: the cup of blessing, which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh, which eat of the sacrifices, are they not partakers of the altar? What shall I say? that the idol is anything? or that which is offered in sacrifice to idols is anything? But this I say, that the things which the Gentiles sacrifice, they sacrifice to the devil, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.*

Heb. ix. 28.

Col. ii. 20. Gal. v. 24.

1 Cor. xi. 24, 25. 1 Cor. x. 15.

He that takes heed to God's word, may draw wisdom from it.

The end of the letters; and translated and finished this 12th January, A.D. 1614.

RICHST HEYNES.—A.D. 1547.

Acts xvi. 14. About the year 1547, there was likewise a God-fearing woman named Richst Heynes, so called after her husband, according to the manner of their country.[c] She lived in Friesland, on the Ylst, not far from Sneek. This woman
Matt. xi. 30. had likewise taken upon her the easy yoke of the Lord Jesus, hearing and following his blessed voice, and avoid-
John x. 5. ing all who were strangers and opposed thereto. This having been observed by theenemies of God, they sought very much to hinder and extinguish the same. To this
Matt. vii. 15. Acts xx. 29. end they sent out cruel emissaries, who like devouring wolves got into their power this harmless sheep. Her husband observing this, escaped with great peril and danger of his life; but her they severely treated and
Acts xxi. 33. cruelly bound, without any pity or compassion, although pregnant, and so near her confinement that the midwife was already with her. Notwithstanding all this they led her away, regardless of the tears and screams of her little children, to the prison at Leeuwarden, where after three weeks' imprisonment she was delivered of a son. This
Gal. vi. 17. child bore the marks which its mother had received from these inhuman hands, and more especially in its arms, to the great astonishment of the beholders.

They afterwards inflicted great torments on this sheep
Acts xvi 24. of Christ, and tortured her to such a degree that she could not raise her hands to her head. Thus was she treated in the inhuman rack, chiefly because she would not give evidence against her brethren. For these wolves
Prov. xxix. 10. were in no wise satisfied, but still thirsted for more
Psalm l. 15. innocent blood. But the faithful God, who is a refuge in

[c] [Both in language and customs the Frisians more resemble the Germans than the Dutch. Ubbo Emmius de Frisiâ Rep. fol. 8.]

time of need, and a shield for all those who trust in him, guarded her mouth, so that no one suffered through her. After all means had thus failed to separate her from Christ, she was condemned at the place above named, and like a brute beast was put into a sack, and plunged under water until life was extinct. All this cruelty did this sheep of Christ endure patiently and unmoved, for the name of the Saviour, and was faithful unto death. Wherefore she was worthy to receive at last and to enjoy for ever the crown of everlasting life.[d]

Psalm xviii. 31.

John x 5.

Rev. ii. 10.

CLAES LEKS.—A.D. 1548. [81]

Claes Leks, a native of Ostend, was, in consequence of some reports concerning him, summoned to the stadthouse in the year 1548, and having appeared was there examined concerning his faith; he made a good confession, and was committed to prison. This man was held in great esteem, on account of his numerous charities to the poor. When he was examined, he renounced the papistical Romish church, as also infant baptism, and, agreeably to the holy scriptures, spoke against them. Determined to abide firmly by his faith in God, sentence was passed upon him to be strangled and burned. As he was led to death, the priest presented to him the crucifix to kiss, which he refused. The priest said likewise to the people: "Pray for this deceiver, for he is going from this fire into everlasting fire." To which he emphatically said: "So you say; but I know better." And thus, as a true child of God, he presented his sacrifice.

Matt. x. 18.

Acts x. 2.

Matt. x. 17.

Heb. iii. 1.

[d] [The severe edict of 1544 against the baptists of Friesland, was again enforced by a proclamation issued on the 25th January, 1547. Ten Cate's Doopsg. in Friesl. p. 67.]

ELIZABETH.[e]—A.D. 1549.

On the 15th of January in the year 1549, reckoning the beginning of the year from new year's day, Elizabeth was apprehended. When they who were to take her came into the house (namely where she lived), they found there a Latin Testament. And having apprehended Elizabeth, they said, "We have, we have the right person; we have now the teacher; where is your husband, the teacher Menno Simons?" &c.[f] and they brought her to the council-house. The next day, two white capuchin friars took her between them, and led her to the block-house. She was then placed before the council, and they asked her upon her oath, if she had a husband? Elizabeth answered, "It
Matt. v. 34. is not permitted us to swear; but our words must be yea, yea; and nay, nay. I have no husband."

Council. We say, that you are a teacher: you mislead many, and this we have been told concerning you by others. We wish to know who are your friends.

Matt. xxii. 36. Ex. xx. 12. 1 Cor. i. 16. *Elizabeth.* My God has commanded me to love the Lord my God, and to honour my parents. Therefore I will not tell you who are my parents; for to suffer for Christ's name is to the dishonour of my friends.

Council. On this we will not further press you; but we would know what people you have taught.

1 Pet. iii. 15. *Eliz.* Oh no, gentlemen, excuse me herein, and ask me concerning my faith; that I will most readily confess.

[e] [The title of this narrative in Het Offer des Heeren, fol. 24, is as follows: "The confession of a tender maiden, named Elizabeth, who had been a Beguin nun, and was imprisoned and put to death at Leeuwarden, in the year 1549."]

[f] [It was owing to her activity and zeal in spreading the truth, that she was supposed to be Menno's wife. Ten Cate's Doopsg. in Friesland, p. 74.]

Council. We shall use such severe measures as will make you confess.

Eliz. I trust, through the grace of God, that he will keep my tongue, so that I shall not become a traitor, and deliver my brother to death. Ps. xxxix. 2.

Council. What persons were present when you were baptized?

Eliz. Christ said, "Ask those that were present, or that heard it." John xviii. 21.

Council. Now we see that you are a teacher, for you wish to make yourself like Christ.

Eliz. No, gentlemen, God forbid I should, for I esteem myself no better than the sweepings of the house of the Lord. 2 Cor. iv. 13.

Council. What then do you hold concerning the house of God? Do you not consider our church to be the house of God?

Eliz. No indeed, gentlemen, for it is written, *Ye are the temples of the living God;* as God says, *I will dwell in them, and walk in them.* 2 Cor vi. 19. Lev xxvi. 12.

Council. What do you think of our mass?

Eliz. I do not approve of your mass; but whatever agrees with God's word, that I highly esteem.

Council. What do you think of the most holy sacrament?

Eliz. I have never in my life read in holy scripture of a holy sacrament, but I have read of the supper of the Lord. (She repeated the scripture which refers thereto.) Matt. xxvi. 26.

Council. Be silent, for the devil speaks by your mouth.

Eliz. This indeed, gentlemen, is but a small matter, for the servant is not better than his Lord. Matt. x. 24, 25.

Council. You speak with a proud spirit.

Eliz. No, gentlemen, I speak with freedom of spirit. Acts vi. 10.

Council. What did the Lord say when he gave the supper to his disciples?

Eliz. What did he give them, flesh or bread?

Council. He gave them bread.

Eliz. Did not the Lord continue sitting there? Who then could eat the Lord's flesh?

Council. What do you hold concerning infant baptism, that you should have had yourself baptized again?

Eliz. No, gentlemen, I have not been baptized again; I was baptized once on my confession of faith, for it is written that baptism belongs to believers.

Mark xvi. 15, 16.

Council. Are our children then lost because they have been baptized?

Matt. vii. 1.

Eliz. No, gentlemen; far be it from me that I should condemn the children.

Council. Do you not expect salvation from baptism?

Eliz. No, gentlemen; all the waters in the sea cannot save me; but salvation is in Christ, and he has commanded me to love the Lord my God above all things, and my neighbour as myself.

Acts iv. 10.

Luke x. 27.

Council. Have the priests power to forgive sins?

[82] *Eliz.* No, gentlemen; how can I believe that? I say that Christ is the only Priest through whom is the forgiveness of sins.

Heb. vii. 21.

Council. You say that you believe all that agrees with the holy scripture, do you not then agree with the words of James?

Eliz. Yes, truly, gentlemen. Why should I not agree with them?

Council. Has he not said, "Go to the elder of the church, that he may anoint you, and pray for you?"

James v. 14.

Eliz. Yes, gentlemen. But do you mean to say that you are of such a church?

Council. The Holy Ghost has already saved *you*. *You* need neither confession nor sacrament!

Eliz. No, gentlemen. I acknowledge, indeed, that I have transgressed the command of the pope, which has

been confirmed by the emperor's edict. But show me any article in which I have transgressed against the Lord my God, and I will say, "Woe is me, poor miserable creature."

This is recorded as the first confession.

She was afterwards brought again before the council, and led into the torture-tower, the executioner Hans being present. The council then said, "We have thus far proceeded with mildness, and if you will not confess we will treat you with severity." The procureur-general spoke: "Master Hans, lay hold of her." Hans answered, "Oh no, gentlemen! she will confess voluntarily." But as she would not make a voluntary confession, he put thumb-screws on both her thumbs and forefingers, so that the blood gushed out from her nails. Elizabeth exclaimed, "Oh! I cannot longer bear it." The council said, "Confess, and we will ease your pain." But she cried to the Lord her God, "Help, O my God, thy poor handmaid, for thou art a helper in time of need." The council cried out, "Confess, and we will ease your pains; for we spoke to you of confessing, and not of calling on God the Lord." But she continued stedfastly calling upon the Lord her God, as above related. And the Lord relieved her pain, so that she said to the council, "Ask me, and I will answer you, for I feel no longer any pain in my body as before."

Judith xiii. 7.

1 Thess. v. 17.

Ps. xl. 17.

Council. Will you not yet confess?

Eliz. No, gentlemen.

They then put on two iron screws, one on each ankle. She said, "Oh! gentlemen, put me not to shame, for my person has never been touched by man." The procureur-general said, "No, Miss Elizabeth, we shall not treat you indecently." She then fainted, and they said one to another, "Perhaps she is dead." Coming to herself she said, "I am alive and not dead." They then loosened all the iron screws, and spake to her with entreaties.

Eliz. Why do you thus entreat me? They deal so with children.

Thus they drew not from her a word to the injury of her brethren in the Lord, or of any individual.

Council. Will you recant all the things you have before confessed?

Rev. ii. 10. *Eliz.* No indeed, gentlemen; but I will seal them with my blood.

Council. We will no longer distress you, if you now freely tell us who it was that baptized you.

Eliz. O no! gentlemen. I have already told you that I will not confess that to you.

After this the sentence was pronounced upon Elizabeth, in the year 1549, the 27th of March, and she was condemned to death by being drowned in a sack. And thus she offered up her body a sacrifice to God.[g]

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[156] ELIZABETH AND HADEWŸK, OF WHOM ELIZABETH WAS DROWNED AT LEEUWARDEN, AND HADEWŸK ESCAPED DEATH.—A.D. 1549.[h]

This Elizabeth was descended from a noble family. In her youth she was placed by her parents in the Tienger convent,[i] near Leer in East Friesland, there to learn

[g] [In one of the Mennonite hymn-books is found a hymn, descriptive of her cloister life, said to have been composed by Elizabeth, and handed down until printed in 1618. It consists of forty-eight verses, with the following refrain—

"In thanks to God will I delight,
And love, and praise, with all my might,
Honour and fear him, day and night."

—Ten Cate's Doopsg. in Friesland, p. 75.]

[h] [The following additional narrative is not in the first edition of Van Braght; and in the second is placed out of its order, at fol. 156. It was apparently not received in time to be put in its proper place.]

[i] [A convent of Beguin nuns. Their origin and character may be found in Mosheim, book iii. cent. xiii. part 2, chap. 2, sect. 41. To modern tourists the Beguinage at Ghent is well known. East Friesland is now a province of the kingdom of Hanover.]

various arts, and also the Latin language. There she [157]
happened by chance, or rather by the guidance of God, to obtain a Latin testament,[j] by the continual reading of which, and meditation upon it, she obtained so much knowledge of the will of God, that she became distressed at her manner of life, and seeing no chance of altering her walk agreeably to the rule of that word while in the cloister, and much less in her parents' house, she resolved, after much conflict and consideration, to flee from the cloister privately, confiding in the fatherly providence of Almighty God to help and direct her.[k] For this purpose she agreed with one of the milkwomen of the cloister to exchange dresses, and thus, in the clothing of a milkwoman, to escape early in the morning from the convent. This being done, she first came to Leer, and unwittingly to a house in which some baptists resided. Having understood the quality and situation of Elizabeth, they received her into their house, expounded to her the way of God more judiciously, and, after some time, fearing that Elizabeth would be traced, brought her to Leeuwarden, and there placed her with a prudent sister of the baptist congregation named Hadewÿk, with whom she was afterwards apprehended.

Hadewÿk was married to a certain drummer of the company that was quartered at Leeuwarden, who, as he had neither to march, nor to keep guard, &c., worked, to obtain a livelihood for his wife and children, at a certain

[j] [When about twelve years old she was much impressed on hearing of some godly persons who had been burnt for rejecting indulgences, the sacraments, and the ordinances of popery. The Testament is said to have been lent to her by the prioress of the convent.—Ten Cate, Gesch. Doopsg. in Friesl. p. 75.]

[k] [On a suspicion of her change of opinions she was sharply questioned; and showing no signs of repentance, suffered a year's confinement. Some of her pitying companions made the prioress believe that she was sorry, and obtained her release; she was, however, strictly looked after.—Ib.]

shop, where a very pious baptist[1] brother worked with him, who about that period was thrown into prison on account of his religion, and condemned to death. The said company being ordered to the place of execution when this pious brother was to be offered up, to form a ring in order to prevent an uproar, this drummer hesitated at that time, and under such circumstances, to perform his service as drummer, and signified the same to his wife Hadewÿk. She differed from him, and advised him to proceed in his duties. He thereupon undertook to do it, provided that he beforehand made himself nearly intoxicated, in order to feel less sympathy with the condemned innocent victim. But this intoxication, instead of lessening, increased his pity, and he besides became so bold, that he related to the surrounding spectators the piety and virtues of this martyr so well known to them, on what account he was so ill treated, how very unjustly the magistrates, excited by the clergy, acted; and that it were better to seize, and in that manner to treat, ungodly persons, whoremongers, adulterers, unjust persons, and such like, of whom there were enough in the town, and even amongst the clergy, &c.

At this one laughed, another took it to heart; some said the drummer is drunk, others, he is silly, &c. But he, when sober, himself again thought on what he had done, and what he probably had now to expect, and determined to leave both Leeuwarden, the company, and the Romish church, and desired his wife to go with him; but she could not judge it right. After the departure of her husband, she never knew what became of him; but some time after she inquired for the baptists, took the opportunity of attending their services, embraced the faith, and not only was baptized upon a confession of faith, but permitted

[1] This may, perhaps, have been Sicke Snyder. [See before, p. 135.]

herself, at the same time with Elizabeth, to be apprehended.

She was confined in a different part of the prison from Elizabeth, and informed that the day following she would be examined upon a great number of articles, to which she must return answers. This occasioned her great anxiety of mind and apprehension, especially as she could neither read nor write. Being more pious and willing than inexperienced, she was compelled to pray earnestly to God that the supremely gracious Father would compassionately look upon his poor handmaid, whose inability and incapacity he best knew, and not try her above what she was able to bear, but, by his divine hand, help and rescue her. As she was praying, a voice came to her, and called, "Hadewÿk!" Looking up, and around, she perceived no one, and proceeded with her ardent prayer. She heard the voice a second time, and still seeing no one, persevered in her supplication, until the same voice, the third time, said to her, "Hadewÿk, I tell you depart!" Seeing the door open, she put on her cloak, and went out of the prison. She knew not then where she should hide herself, and went, for the present, into the church,[m] where she soon heard it said by those that were walking there, that the city gates were shut in consequence of a female baptist having escaped from prison without its being known by what means, and as many suspicions were excited that it might be by means of witchcraft, great exertions were used every where to discover her.

Leaving the church, she immediately heard the drummer giving notice in the street that whoever should give information of her should receive a reward of a hundred guilders, but that whoever should conceal her should incur a fine of a hundred and fifty guilders, which exceedingly [158]

[m] [Probably the Geleister church, which is in the first street to the right on leaving the Block-house, or prison.]

increased her alarm. As she could in no wise trust herself in her own house, and yet must hide herself somewhere, she went to the house of her late master and mistress, whom she had for some time before her marriage very faithfully served, and who, on that account, were much attached to her. She asked them if they would, in this her distress, be pleased to take her in? This was refused her. Wherefore going away, as one desperate, she came before the house of the priest, with whom a servant of weak intellect lived whom she well knew, and to whom, as he was standing at the door, she spoke, requesting of him that she might there be privately concealed. This he did, taking her up into the garret, and providing her with food, but came by night to her and solicited her to unchastity. Her perplexity was now greater than ever. She had to do with one whose strength was great and passions strong, and whose faculties were weak. If she made a noise, she was in danger of her life. But lifting up her soul she fled to her Redeemer, and called upon him for help in this her great distress. She likewise entreated the servant that he would forbear this wicked deed, for it would be adultery, seeing she had a husband; and that adulterers and adulteresses would have to burn in hell for ever. On this he left her in peace, saying as he went away, "The creature is so wise in the scripture, I cannot manage her." The next day he went to the Zuyp-Market to Hadewyk's brother-in-law, who came there every day with churned milk to sell, informing him that he had, unknown to any one, harboured his sister-in-law in the priest's house, and advised him to bring his boat behind the steps of the priest's house to take her from thence in the boat, and through the sluice out of the town: which he did. Thus did this sheep, Hadewyk, escape, by the wonderful hand of God, the claws of the devouring wolves. She fled to Embden, and in the latter part of her life lived

at the preaching house of the baptist congregation, where she slept in the Lord.

Remmeltje Wubbers not only often heard this account related by her parents and others, but likewise by the female who attended Hadewyk in her last hours, and to whom Hadewyk verbally related it: from which Remmeltje, I received it.

SIX BRETHREN AND TWO SISTERS: NAMELY, PIETER JANSON, TOBIAS QUESTINEX, JAN PENNEWAERTS, GYSBERT JANSON, ELLERT JANSON, LUCAS MICHIELSON, BARBARA THIELMANS, AND TRUYKEN BOEMS, [82]

ALL FASTENED TO STAKES, AND ON THE SAME DAY BURNED ALIVE TOGETHER AT AMSTERDAM, THE 20TH OF MARCH, 1549.

It happened in the year 1549, that about twenty persons, men and women, lay in prison in Amsterdam for the truth of Jesus Christ, the whole of whose names are not known, because some of them escaped from prison in the following manner. One of the prisoners had two brothers living in Waterland, persons of dissolute habits, and who spent much of their time in public-houses. It happened that, sitting at a certain time in the tavern, they began to think on their brother in prison, and suspecting that the time began to draw near when he would be sacrificed, they deliberated together in what manner they might best effect his escape from confinement. They took an oath that to this end they would spare no trouble, nor be deterred by any peril, should it even cost them their lives. In confirmation they raised their hands on high, threw up their hats into the air, and called upon God to witness the engagement.

On awaking early in the morning from their drunkenness as much as from sleep, the dangerous attempt lay heavy on their hearts; but thinking on the solemn oath before God by which they were bound, as likewise on the sorrowful separation from their dear brother, they evinced an heroic spirit and a determined mind, and proceeded as follows. They took a rope with a block, which (it being too dry) they greased well in order that it might not give any sound, packed it in a basket, and brought it to Jan
[83] Janson's house, who lived opposite the prison, in the Half Moon. The brothers said to him, "Jan Janson, may we leave this basket here, and fetch it again late in the evening, when we shall have occasion for it?" To which Jan Janson said, "Yes;" having no suspicion of the dangerous attempt before they came to fetch the basket. This Jan Janson had a cousin likewise a prisoner, named Ellert Janson, who went with one foot on a sort of stilt, and was a tailor, and whom the bailiff had taken out of his shop in the Nieuwen Dyk.

The two brothers, having observed that the evening was dark, brought with them a boat-hook, which they fastened to the windows, and climbed up the pole. Having found means to make the rope fast, they then with an iron-crow broke open the window, and thus accomplished their object, letting their brother down from the window by a rope. They then proceeded to the other prisoners, whom they likewise let down from the windows, with the exception of Ellert Janson, who would not leave. He said, in answer to them, that he was now so well prepared to be offered up a sacrifice, and felt himself in so blessed a state, that he had no expectation of becoming better by a long life: fearing that in passing through the tedious wilderness he might become fainthearted, and so fail to reach the other side of Jordan, and thus never obtain possession of the promised land. He likewise observed that he was too

1 Cor. x. 5. Numb. xiv. 36.

well known by his stilt, and that they could easily give a description of him.

But Tobias, Pieter, Grietgen, Jan, Lyntgen, and Barbartgen lay in other cells, where they could hear plainly what passed, but could not join them. These remained in confinement until the time was fulfilled for their being offered up, except Lyntgen, who was respited, being pregnant. She gave birth to a child while in bonds, but the pains of labour were so severe that her memory entirely failed; she lived a long time afterwards in a small house in Amsterdam, in which she also died.

As the day now approached that these persons should be offered up, the said Jan Janson placed himself close to the tribunal, to see how his cousin, Ellert Janson, was affected in the last hour of his life. As soon as Ellert Janson perceived his cousin, he spoke to him with such a cheerful countenance, that all that heard him were astonished, and he passed to him through the bars of the tribunal a testament; but the sheriff called out like a roaring lion, where that book was? but he could not discover it. Ellert admonished each one with many excellent words, and in particular his cousin Jan Janson, no longer to be led away by the decorated woman, the whore of Babylon, but to repair to the city of all the good. Yea, that he had never had a more joyful day in his life. The said Jan Janson was so impressed, that after this he became a sharer in the afflictions and reproach of the cross. Matt. xvi. 24. Mark viii. 34. Luke ix. 23.

All these friends finished their lives with great joy, and were burned alive with fire. Shortly after, a hymn was composed to their memory by a lover of the truth, and so framed, that the first letter of every verse agrees with the first letter of their names. It is found in the old hymn book, the first beginning with T: "'Tis now almost fulfilled," &c. [84.]

The sentence of these six brethren and two sisters,

taken from the criminal records of the city of Amsterdam, we have obtained by means of the secretary of the place, and which (excepting the title) runs thus:—

Sentence of death of Pieter Janson, Tobias Questinex, Jan Pennewaerts, Gysbert Janson, Ellert Janson, Lucas Michielson, Barbara Thielemans, and Truyken Boens.

Summary of the accusations against Pieter Janson, Tobias Questinex, &c.
1 That they had all been re-baptized.
2 That they were of corrupt judgment concerning the sacraments of the Romish church.
3 That all these things were contrary to the Roman catholic faith; the institutions of that church, and the laws ordained by his imperial majesty.
4 That in these opinions they desired, without wavering, to remain steadfast.
All these persons were condemned to be given over to the executioner, and committed to the flames.

Forasmuch as Pieter Jansen's son, born at Lininkhuyzen, Tobias Questinex, citizen of this city, shoemakers by trade; Jan Pennewaerts of Loenen, Gysbert Janson of Woerden, Ellert Janson, likewise a citizen of this city, tailors, Lucas Michielson of Dort, glazier, Barbara Thielmans, of Dort, and Truyken Boens, daughter of Willem Boens, of Antwerp, have been re-baptized by a certain Gillis of Aken,[n] joining themselves to the sect and heresy of the anabaptists, and are of unsound judgment concerning the sacraments of the holy church, contrary to the holy christian faith, the institutions of the holy church, the written laws and edicts of his imperial majesty, our gracious lord; and moreover continuing obstinate in their unbelief, errors, and heresies:—

Therefore my lords the justices, having heard the demand made of the said persons by the sheriff and their confession, and having maturely considered the nature and importance of the said matters, do condemn the aforesaid persons to be put to death by the executioner, with fire: further declaring all their goods are confiscated

[n] [Giles, or Jelis, van Aken, whose name several times appears in the examinations of the martyrs as having baptized them, was among the earliest of Menno Simons' coadjutors, and one of the chiefest of the first teachers among the baptists in the Netherlands. At a later period his opinions seem to have declined somewhat towards Arianism: but as he was again received into the fellowship of Menno, it would appear that he had abandoned his erroneous views. He died at Antwerp, in 1558, by a martyr's death. Het Beginsel, &c. p. 8. Ottius, pp. 109, 119. Ten Cate, Gesch. Doopsg. in Holland, i. 22.

to the use of his imperial majesty as count of Holland, and our gracious Lord, the privileges of this city being unprejudiced and undiminished.[o] Their goods also to be confiscated to the emperor.

Pronounced, and left for execution, the 20th of March, Anno 1549. Present the sheriff Egbert Gabrielson, and Joost Buyk, both burgomasters; and all the justices. When this took place—likewise what persons were there present.

Of these delinquents, three were by order tortured, viz., Tobias Questinex, on the 14th of February, Pieter Janson, on the 15th ditto ult., and Ellert Janson, on the 8th of this present month of March.

Extracted from the criminal records of the city of Amsterdam, deposited with the secretary.

N. N.

FYE AND EELKEN AT LEEUWARDEN.—A.D. 1549.

In the year 1549, about three weeks before Easter, two excellent men were apprehended in the town of Olde Boor in West Friesland;[p] their names were Fye and Eelken. They were brought before the magistrates, and there boldly confessed their faith. They first asked Eelken: "Who has given you permission to collect the people together to instruct them?"

Ans. "God has permitted me." Heb. x. 25.

Qu. "What have you taught?"

Ans. "Ask those that heard it, what was taught among John xviii. 21.

[o] [The persecution was at this time so extensively and bitterly carried on, that difficulties arose as to the destination of the confiscated properties of the martyrs. In some cases the feudal chiefs, in others the cities, claimed the possession. It was settled this year by an imperial edict, that where a conviction was obtained before a spiritual court, the property should fall to the rightful chief: whether emperor, noble, or city: if before a civil tribunal, to the emperor one half, the other half to the feudal lord. No places whatever were to claim exemption from this law. Brandt, i. 87.]

[p] [By a missive dated the 10th of June, 1549, the edict of 1544 was ordered to be published anew every six months. Ten Cate's Doopsg. in Friesland, p. 67.]

us; for you have apprehended a woman who heard it." They then asked the woman what she had heard from Eelken.

Ans. "He read the four evangelists, Paul, Peter, John's Epistles, and the works [Acts] of the Apostles." Eelken was then again examined.

Qu. "What do you hold concerning the sacrament?"

Ans. "I know nothing of your baked God."

Qu. "Friend, consider what you say; for these words will cost you your life. What do you hold concerning the mother of God?"

Ans. "Much."

Qu. "What say you, did not the Son of God receive flesh and blood from Mary?"

John i. 14. *Ans.* "No. I hold that which the Son of God himself testifies thereof."[q]

Qu. "What is your judgment of our holy church of Rome?"

Ans. "I know nothing of your holy church, and I acknowledge it not. In the whole of my life, I have never been in a holy church."

Qu. "You speak very bitterly; I am concerned for you," said a gentleman of the council, "and fear your life will be forfeited. Have you not been baptized?"

Ans. "I have not been baptized; but I earnestly desire to be

[q] [This subject at this time received much attention, owing to the recent public controversy in which Menno had been engaged with à Lasco. Both parties placed in the foreground the sentiment, that from flesh could come nothing but flesh, nothing but a sinful and impure being. Menno feared that men would therefore ascribe sinfulness to our Lord's humanity. He would not therefore say, that Christ received his flesh of Mary, but that it was formed in her. Menno, however, affirms that this topic was seldom referred to in his public teaching. He was content, with the confessor Eelken, to say, in the words of scripture, "The Word was made flesh." He would assert the pure and sinless, yet real humanity of the Lord. See Cramer's Leven van Menno Simons, p. 78.]

Qu. "What do you think of those false teachers that go about, and baptize people?"

Ans. "Of false teachers I do not approve; but I have greatly longed to hear a teacher sent of God."

They said: "We have, however, heard that you were to be a teacher."

Eelken said: "Who has made me a teacher?"

They said: "We know not."

Eelken said: "Do you ask me, since you know it not? How then should I know it? I know no one that has made me a teacher; but God has given me all those things for which I have prayed to him." John iv. 14.

They said: "We have now written down all the articles that we have at this time demanded of you: if there be any thing therein for which you are sorry, we will readily take [85] it out."

Ans. "Do you think then that I would deny God?"

Eelken and Fye both received sentence, and as soon as they were brought together they embraced, yea, kissed each other's hands and feet with great affection, so that all were astonished that saw and heard it. The capuchin friars and servants ran and said to the magistrates: "Never did persons love each other like these." Eelken spoke to Fye, saying: "Dear brother, do not reproach me for having been the occasion of your being brought into suffering."

Fye answered: "Dear brother, do not think that; for it is the power of God."

After the sentence, they were kept until the third day. Eelken was executed first, with the sword. Item, while the sentence upon Fye was being read, he heard nothing of it by reason of his great joy; and not knowing what was done, or about to be done with Eelken, he sang and leaped, praising and thanking God; and said, "This is the only way." They now led Fye to the ship in which 2 Esdras vii. 7. Matt. vii. 14.

Eelken lay beheaded, and the wheel on which he should be laid. Item, the stake at which Fye was to stand to be burned. In the ship his hands were unbound. But notwithstanding he sat still, the monks said: "Bind him again." The executioner said, "Do you bind him;" but the constable of the castle ordered him to bind Fye again. Some woman who saw it wept much; but Fye said, "Weep not for me, but for your sins."

Luke xxiii. 27.

Further, he said to the executioner, "What will you do to me?"

Ans. "That you will see."

"Yes, Yes," said Fye, "do what you please. I have already committed myself to the Lord's hands." Some brethren went out with him, along with the common people. Fye seeing some of his acquaintances called out, saying: "Friends, rejoice with me over such a marriage feast as is prepared for me." As he ascended towards the gallows, some of the brethren spoke to him, and rejoiced with him greatly, saying: "This is the narrow way: this is the winepress of the Lord: to this belongs the crown." But when the constable of the castle heard the shout, he cried out: "Let no one touch them, on forfeiture of life and goods." The executioner having forgotten his implements, ran into the town to fetch them. In the mean time, the constable, with the two monks, had got Fye into the confessional, annoying him with bread and wine, but they could not prevail; for Fye did nothing but sing and speak, praising and thanking God. Unable to succeed, and the executioner having returned, they said to Fye: "How is it you are so obstinate, seeing you say you are a member of Christ? Will you not then do such a work of mercy, as to receive this wine and bread as wine and bread for our sake."

2 Esd. vii. 7.

Ans. "For your wine and bread I do not hunger; food is prepared for me in heaven." Finding they could

Matt. xxvi. 28.

not overcome him, they said: "Go, heretic; go." The constable said: "I have in my life seen many a heretic; but never a more obstinate one than this." But Fye standing ready to meet death, said to the executioner: "Master, have you completed your work?" He answered, "Not yet." Fye said: "Yes, here is the sheep with which you have to do." The executioner then went to Fye, and tore open his shirt; next he took off his cap from his head, and filled it with gunpowder. Fye, standing at the post at which he was to be strangled, exclaimed: "O Lord, receive thy servant!" Whereupon he was strangled, Luke xxiii. 46. then burned, and thus fell asleep in the Lord. The common people cried out: "That was a pious man! If he was not a Christian, there is not one in the whole world!"[r]

JACOB CLAESON OF LANTSMEER, AND CECILIA JERONYMUS HIS WIFE, BURNED IN AMSTERDAM FOR THE TESTIMONY OF JESUS CHRIST, WHOM THEY CONFESSED WITH GREAT STEADFASTNESS.—A.D. 1549.[s]

The tribulation, anguish, and distress of the beloved friends and children of God so abounded, that without intermission they were persecuted and put to death; yea, brought to a dreadful, miserable, and pitiable end. This was publicly seen, in the city of Amsterdam in Holland, in the case of two pious and very religious persons, named Jacob Claeson of Lantsmeer and Cecilia Jeronymus of

[r] [Het Offer des Heeren, fol. 28.]

[s] We are in doubt whether these two persons are not the same, who, under the names of Jacob and Sely, stand recorded in the year 1542, and which record we have let remain. But there are some circumstances wherein they are opposite to each other, which have led us to regard them not as the same but different persons. On this account we have placed these narratives under their proper date. [See before p. 237.]

Wormer. After many assaults and combats, and much oppression, as well from worldly as spiritual persons seeking to withdraw them from the faith, they remained immovable, and as heretics were condemned to the flames; which punishment of death they steadfastly and perseveringly underwent, on the 9th November in the year 1549 after the birth of Christ. This appears from the two following sentences, which were openly pronounced on the day of their death from the tribunal in Amsterdam, of which we have obtained a true copy by means of the secretary of the court, and which we shall annex, in further confirmation of the aforesaid narrative.

SENTENCE OF DEATH OF JACOB CLAESON OF LANTSMEER.

Abstract of the charges brought against Jacob Claeson.
1. That he had been re-baptized.
[86]
2. That he was of unsound judgment concerning the sacraments of the church of Rome.
3. That this was opposed to the Roman catholic faith, to the institutions of the said church, and to the prescribed laws of his imperial majesty.
4. That he desired to abide steadfast in this faith, without wavering. He

Whereas Jacob Claeson of Lantsmeer has betaken himself to the teaching, sect, and heresy of the anabaptists, has been re-baptized, and is of corrupt faith concerning the sacraments of the holy church, contrary to the holy Christian faith, the institutions of the holy Christian church, and the written laws and edicts of his imperial majesty our gracious sovereign; and moreover remains obstinate in his errors and heresy, notwithstanding the instruction given him in the true faith:—

Therefore my lords the justices, having heard the demand made of the said Jacob Claeson by the sheriff, on the part of his imperial majesty, and his confession, and having considered the important nature and circumstances of the said matter, do, in pursuance of the prescribed edicts, condemn the said Jacob Claeson to be committed to the flames by the executioner; and further, declare his goods are confiscated to the use of his imperial majesty as count of Holland.

Pronounced, and the said Jacob Claeson executed, the 9th day of November, A.D. 1549. Present: the sheriff Master Hendrick Dirkson, Burgomaster; Jan Willemson; Claes Meeuweson; Simon Claeson Kops; Floris Martson; Jan Claeson of Hoppen; and Hendrik Janson Krook, Justices. was condemned to the punishment of death by fire.

(Concerning the time when he was put to the torture.) And likewise his goods to be confiscated. This was carried into effect by the executioner.

This Jacob Claeson was condemned to the rack, and was tortured the 22nd October, A.D. 1549. Of the torture inflicted on Jacob Claeson; which likewise was taken from the city records.

Extracted from the criminal records, deposited with the secretary of the city of Amsterdam.

N. N.

SENTENCE OF DEATH OF CECILIA JERONYMUS.

Forasmuch as Cecilia Jeronymus of Wormer has addicted herself to the teaching, sect, and heresy of the anabaptists, and has been re-baptized, being of corrupt faith concerning the sacraments of the holy church, contrary to the holy Christian faith, the institutions of the holy Christian church, and the written laws and edicts of his Imperial Majesty, our gracious Lord; and moreover continues obstinate in her errors and heresies, notwithstanding the instruction given her in the true faith:— Touching the charges brought against Cecilia Jeronymus. 1. That she had been re-baptized. 2. That she entertained false opinions concerning the sacraments of the Romish church. 3. That this was opposed to the (Romish) Christian faith, and the written laws and edicts of the emperor. 4. That she, moreover, desired not to give up this her opinion.

Therefore my lords the justices, having heard the demand made of the said Cecilia by the sheriff, in the name of his imperial majesty, with her confession, and having maturely considered the importance of the said matter, do, in pursuance of the said edicts, condemn the said Cecilia to the flames by the executioner; further declaring her goods are confiscated to the use of his imperial majesty as count of Holland. *Actum* (executed,) *ut supra.* Cecilia was condemned to be executed in the flames. All her goods likewise confiscated.

Extracted from the criminal records, deposited with the secretary of the city of Amsterdam.

N. N.

HANS OF OVERDAM, PUT TO DEATH AT GHENT.
A.D. 1550.

His confession, written in prison, and afterwards confirmed by his death.—A.D. 1550.

Hans of Overdam, with his fellow prisoners for the
Rev. i. 9. testimony of Jesus Christ, wishes to all his brethren and sisters in the Lord, grace, peace, and ardent love from God
Rev. i. 6. the Father, and the Lord Jesus Christ, to whom be praise, honour and majesty, for ever and ever. Amen.

Eph. iii. 13. And you, the best beloved of my heart, be not cast down on my account; but praise the Lord that he is to me so good a Father, that, for the testimony of Christ, I am permitted to suffer bonds and imprisonment, and hope likewise to ascend to him from the flaming pile. The Lord strengthen me by his Holy Spirit. Amen.

1 Cor. vii. 17. Walk in the fear of the Lord, as ye are thereto called; and should we see each other here no more in the flesh, may we hereafter behold each other in our Father's kingdom, where I hope shortly to be. The peace of God be with you. Amen.

Rom. x. 1. My heart's wish, the deepest desire of my soul, is, O dear brethren and sisters in the Lord, that you always give increasing diligence to fulfil the vocation wherewith you are called by God the Father, through Christ, to the majesty and glory of the kingdom of his beloved Son, who
Acts xx. 28. has purchased the church with his own blood, and given
Eph. v. 26. himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

Therefore, O my dear friends, behold what great love

the Father hath bestowed upon us, that he has not spared his only Son; and how Christ has so willingly given himself, to suffer for us the most shameful death of the cross, and to shed his precious blood, in order to wash and cleanse us from our sins. Oh! dear brethren and sisters, let us regard this; let us diligently watch and pray, that the saving grace of God, and the unspeakable love of the Father and of Christ, be not neglected or forgotten by us, through any temporal anxiety or perplexities of this world, its lusts and desires, which kill the soul; so that as spots and wrinkles we should be removed from the glorious church of Christ: yea, as unfruitful branches, be cast into the fire. For, dearly beloved, it is not enough that we have received baptism on the confession of our faith, and by that faith have been ingrafted into Christ, unless we hold fast the beginning of our confidence steadfast unto the end. Is there, therefore, one who feels that he is become a spot or wrinkle, let him see to it, and hasten before that day overtake him, as a snare for the bird, and repent with unfeigned grief and sorrow, and lift up the hands which hang down, and the feeble knees, and run with vigour the race set before him, that what is lame be not turned out of the way, but rather that it become sound and strong. Let us pass the time of our pilgrimage here in the fear of God, and keep ourselves unspotted from this vile and sinful world, which is full of deceit, snares, and nets, which the devil employs to deceive the souls of men, to entrap them by various kinds of lusts and delusions.

Rom. viii. 32. Phil. ii. 8. Rev. i. 5. Tit. ii. 11. Heb. xii. 15. Mt. 22. Eph. v. 27. John xv. 2. [87] Mark xvi 16. Rom. xi. 17. Heb. iii. 14. Eph. v. 27. Luke xxi. 32. Matt. iii. 2. Heb. xii. 12. 1 Pet. i. 17. James i. 27. Wisdom xiv. 11. Rev. xviii. 14.

O Lord, defend thy pilgrims, who walk hoping in thee, from this murderer, and expect help and comfort from thee alone. O heavenly Father, through Jesus Christ our Lord wilt thou fulfil the good work which thou hast begun in us to the praise and glory of thy holy name. O thou almighty and eternal God, how surpassing all under-

John viii. 44. Phil. i. 6.

standing is thy mercy, and thy fatherly compassion towards them that fear and love thee! O Father! who would not fear such a God, who knoweth how to deliver them that
Isa. liv. 7. are his, although they seem here for a short space to be forsaken, despised by all, rejected and accursed in this world! Yet he forsakes not his own, but gives them comfort by his Holy Spirit in their hearts, which makes
Rom. v. 5. us bold and joyful to suffer reproach for his name's sake.
Acts v. 41. And we hope, through the goodness of God, that our pilgrimage will speedily be ended, and we be released from this miserable world, this vale of tears, and the
2 Cor. v. 1. earthly house of this our tabernacle be dissolved, that we may be at home with our heavenly Father and receive
2 Tim. iv. 8. the crown of eternal life which is set before us, and which we trust shall by no creature be taken from us. May we for this be strengthened by the almighty and eternal God, the Father of mercies, through Jesus Christ our Lord. Amen.

Understand, dear friends, what happened to me before my imprisonment, and how they have dealt with us since I have been in confinement.

It happened, at the time that the four friends were offered up (when I wrote that hymn), and I had seen them burned, that I heard it said that the other friends who still remained in prison had been assailed with
Jer. xiv. 14. greater subtlety and deception, by advice of the false prophets, who have always in their thoughts the devil's craft, which indeed they had boasted they would practise. Our friends who remained there, were two young servants
Acts xii. 5. and a young girl. We were very diligent in daily prayer for them, fearing lest by some deceitful allurement they should be beguiled. We were also daily apprehensive that they would be put to death. I was much exercised in mind, on account of their youth, to go and stand in front of the scaffold where they should suffer, that in case they

were in any thing cast down I might be able to comfort them, and rebuke the monks who greatly distress our friends when led out to suffer death. But, alas! the poor young creatures were not advanced so far; they incautiously suffered themselves to be led into disputations with the false prophets, notwithstanding they had been sufficiently warned to avoid such discussions as they valued their souls, for every one has not the gift of disputation. Boldly to confess the truth, as it has been received from the Lord, becomes the Christian well. 1 Pet. iii. 15.

The poor lambs, however, having entered into discussion became confused in their consciences, and in consequence fell away from the truth. The false prophets acquired great renown by this, as having won their souls, and brought them again into the holy church. Hearing this, I was much cast down in mind and spirit on account of the loss of the poor sheep, and because the false prophets and the council gloried so much in the fall and ruin of the poor lambs and sucklings, to which they had been brought by means even of oaths, as you shall hear. Wisd. xvii. 11. Luke xv. 32.

Thus cast down, I made my complaint to God, groaning over the power and violence of the devil, which he employs by the hands of his children who believe not the truth; and it came into my mind that I would write some short letters, and placard them in some public place, rebuking their vain triumph over the loss of the poor sheep whose souls they had murdered. I then began to write, and in writing my mind became so inflamed, that instead of a short piece of a hand's breadth, it grew to an address of a whole sheet. The Lord opened my understanding, so that I was surprisingly led to show the magistrates, from the scripture, their punishment and end, with that of the whole Romish church. I also said that I wished and desired the opportunity of a public disputation with all their learned men before a large fire, and that [88] Eph. ii. 2. John x. 8.

whoever should be vanquished should be thrown into the fire, while the poor lambs should be left in peace, and that they should lay aside the sword of the magistrate, and strive alone with the sword of the word of God.

When this writing was put in order, I let the brethren see it, who were well pleased with it, and had six copies of it taken by a brother who could write better than myself. In the mean time the poor corrupted sheep were let out of prison, having recanted everything. One young servant died the same day he was released, a mile from the town, and became an example or mirror to those who thus seek
Luke ix. 24. to save their lives. At the time this took place I came from Antwerp with Hansken Keeskooper, having arranged all our matters with relation to the letters, which we sent to the magistrates of the town on Saturday evening. Two copies were posted in the middle of the town, that every one might read them. We greatly praise and thank the Lord who enabled us to do this before we were appre-
Matt. xx. 18. hended, for we were all betrayed by a Judas who was amongst us, and who seemed to be the most pious brother of all who were there, so hypocritically could he carry himself, and which he had (as we now perceive) long practised, in order to betray a number of friends. This traitor was present when the letters were placarded. It was
Heb. x. 25 also arranged to meet the other friends on Sunday morning to speak the word of God, for I wished to take leave of the brethren, and to proceed on my journey the next day; but the Lord be praised, who had otherwise appointed.

Early in the morning Hansken went with me to the wood where we were to assemble, but we did not find our friends at the place we expected. We sought them a full half hour, and thought they were not come, because it had rained the previous evening exceedingly hard. We were about to return home, when I said, "Let us go on, perhaps they are before us;" and we sang softly, that if they

were there they might hear us. I then heard a rustling in the wood, and said to Hansken, "Here are our friends." We then stood still, that we might see who were approaching. Three persons then came forward, with arms and staves. I said, "Well comrades, have you been seeking a hare, and not caught it?" Their countenances then became deadly pale; they came to us, and taking me by the arm, said, "Surrender yourself a prisoner." They apprehended us, and said, "We have arrested a great many more." We then saw a whole wagon full of our brethren sitting bound, and three justices, with all their officers, guarding them: a large number. As we approached them, we saluted our brethren with the peace of God, and comforted them with the word of the Lord, encouraging them now valiantly to strive for his name's sake. We also rebuked the justices for being so desirous of shedding innocent blood.

1 Thess iii. 18.

Isa. lix. 7.

They then fastened Hansken and me together with iron bands, and also our thumbs. We thought they were about to take us into the town; but as it was in another lordship that we were apprehended, we were obliged to go half a mile farther. We esteemed it a great happiness to be so long together, and that going along we were able to comfort each other with the word of the Lord before we were separated. We were led to a castle a mile from the town. There we were kept altogether in a chamber, and remained for three days: for that was a right of the lordship where we had been apprehended. We thanked and praised the Lord our God, that he, in his wisdom, had so well arranged it, that we had so long a time freely to exhort one another. Many people from the town came to see and hear us; but at last no one was permitted any longer to come to us in the room.

Acts xvi. 25.

Matt. x. 32.

We were then examined by the high bailiff of the province of Aelst concerning our faith, which we freely con-

fessed to him. We thought that we should be conducted to Aelst, but because the bailiff of Ghent had put us into the wagon when we were apprehended, in order to take us to Ghent, therefore we had to be taken altogether to Ghent. And the traitor who had betrayed us, was apprehended with us, that we might not notice it. They purposely put him into another room, which grieved us. He was thereby prevented being with us, and we were ignorant that he was our betrayer. He was likewise taken in the wagon to the prison in Ghent, and there we first came to know that he had betrayed us. When we were brought out of the castle to be taken to the town, there were many people who had come from the town to see us. My brother's wife was at that time apprehended (she was also a sister), because she had spoken to me. She was placed in the wagon, and likewise another person, a man, who wished us happiness. We spoke freely to the people who were
Isa. lix 15. come to us, how that they must all be made a prey who would depart from evil and follow Christ. Many of the people would willingly have spoken to us, but they durst not on account of the wicked magistrates.

[89] Thus were we ready, with our ten companions in bonds, standing two and two, and four youths; the two others were apprehended because they had spoken to us. They brought us, filling two wagons, to the town in broad day light; and on the road they seized another woman, because she had said to us, "God protect you." She was likewise placed in the wagon. But when we came into the town, had they apprehended all that spake to us, and to whom we likewise called, speaking the word of the Lord, they could not have conveyed them in twenty wagons; for the people came running thickly from all quarters, wherever we should pass by. Like water running down from the hills and becoming a large body, the people ran together; and this lasted from one gate of

the city to the Earl's castle,[t] which stands at the other end of the town, a distance of an hour's walk. We were then led to the castle, and the magistrate of the province of Aelst delivered us over into the hands of the magistrates of the imperial council.

We were now separated from one another; some above into rooms; the women likewise remained above; but eleven of us were taken into a deep dark vault. In the vault were built many dark cells of masonry. There we were all put, three and three; but Hansken and I were placed in the darkest of all, in which was a little dirty straw, as much as might be carried in one's lap, which was our best accommodation. I said: "Methinks we are with Jonah in the fish's belly, it is so dark; we must like Jonah cry unto the Lord, that he may be our comforter and deliverer; for we are now deprived of all human comfort and succour:"—at which we were not cast down, but praised and thanked God that we were permitted to suffer for his name's sake. We likewise spoke to our brethren, that lay in the other dungeons; for we could plainly hear each other speak.

Jonah i. 17.

Acts v. 41.

When we had lain here three or four days, Hansken and I were both summoned before the justices, where we were examined, and questioned as to the ground of our faith, and when we were baptized. The Lord, according to his promise, then gave us a mouth to speak boldly, and we requested to answer publicly from the word of God. But they replied that they would appoint learned men, who should instruct us; and thus we were again conducted below. Shortly after, I was fetched up to another chamber, before two councillors and a clerk, who sharply demanded

Luke xxi. 14.

[t] [Of 's Gräven Kasteel, or Oudeburg, a very small portion now remains; what there is of it, an old archway and turret, is incorporated in a cotton factory. It is one of the oldest buildings in Belgium, being built in 868; it belonged to the Counts of Flanders.]

of me where I had been, and if I did not well know that I had been banished more than six years ago, in Marten Huereblok's time, and where we had held our assemblies? They knew all that already; for our betrayer had told them. I said: "Why do you inquire of me, who am come from foreign lands?"—For I had purposely avoided [90] making inquiries, that if I should be apprehended, I might not then have much to answer.—"Why do you Isa. lix. 7. ask so sharply? have you not yet shed enough innocent blood? do you still thirst for more? Inquire, said I, as Ps. ix. 12. rigorously as you will, it shall be inquired of you again Matt. xviii. 3 by the righteous Judge, unless you repent." They then Matt. xxvi. 63. asked me still more, and adjured me by my baptism that I should inform them, "for we know," said they, "that you people do not lie, therefore answer us." I said: Phil. i. 28. "Your knowing that we do not lie is to us a token of salvation, and to you of perdition, since ye put such to death; but your adjuration has no power against the truth." All I said was written down, and they threatened to torture me, unless I would tell them the whole. I said, that "what I did not know, I could not tell;" but they thus harassed me a long time. I was then again conducted below. They dealt in the same manner with all our friends, one after the other, alone.

On a Saturday I was again fetched up into the same chamber. There were then present four monks. The superior of the cordeliers, with another; and the father of the Jacobins, with another. With me came a young brother who had not yet received baptism, but stood ready.

When I was seated and had asked what they desired, they said, that they were appointed by the magistrates to instruct us, and to converse with us on the ground and articles of faith. I then answered, that I was ready to be instructed from the word of God, and desired to enter

into conversation on the grounds and articles of faith, and that publicly, in the presence of the judges who were to pass sentence upon us, and in the hearing of our brethren and sisters, prisoners with us.

Ans. "That they will not be willing to grant."

Hans of Overdam. "Well, they can do then as they please; but we will not dispute thus alone and in secret, that our words may not be wrested behind our backs." Jer. xxvi. 14.

Ans. "We will not wrest your words."

Hans. "No? we know you well."

Qu. "What do you know of us? What harm have we done you? Tell us what harm you know of us?"

Hans. "If you *will* know it: I consider you to be false prophets and deceivers." We then fell into dispute about their show of spiritual sanctity, and the command of the pope respecting the purity of the priests and monks, and why they were called spiritual, and the others secular, seeing they ought all to be spiritual persons. Then thinking that hereby no progress was made, [they said] "Let us dispute concerning the articles of faith." On which I said: "Well, so I proposed." They said, they would inform the magistrates. And thus we separated, after having disputed together for two hours. Matt. vii 19.

Two days after this, Hansken and myself were called before the council: the four monks were present, and proposed a discussion. I then said to the council, "Gentlemen, I ask you in what house we are? In one of justice or of violence?"

Ans. "In one of justice."

Hans. "God grant it may be so; but, gentlemen, of what do you accuse us, that you have apprehended and confined us as thieves and murderers? have we defrauded any one? or do you lay to our charge assault or murder, or any villainy?" Matt. xxvi. 55.

Ans. "No; we know nothing of the kind against you."

Hans. "Well, gentlemen; why then have you apprehended us?"

Ans. "That your accusers will tell you."

Hans. "Are you then our accusers?"

Ans. "No; we are your judges."

I then said to the monks: "Are you then our adversaries?"

Ans. "No."

Hans. "Well; if no one is our accuser, why are we then prisoners?"

Then one of the council said: "The emperor is your accuser."

Hans. "We have done nothing against his imperial
Rom. xiii. 1. majesty. We will obey him, according to the power he
Acts v. 29. has received from God, and observe all his ordinances as far as in our power, consistently with the truth."

Acts xvii. 19. *Councillor.* "You have held assemblies of this new doctrine, and the emperor has forbidden such to be holden."

Isa. x. 2. *Hans.* "It is not given him of God to make such laws, therein he exceeds the power granted him of God. In this matter we know him not as a ruler; for the salvation of our souls is dearer to us, and we must give our
Acts v. 29. obedience to God."

The monks then said: "We are your opponents herein, for your doctrine is not good. If it were, you would not preach in woods and corners, but in public."

Hansken then said: "Allow us a free place in the market, or in your cloisters and churches, and then see if we go into the woods. But, no; you are afraid that men would rebuke you, and therefore you have so
John iii. 20. managed that you cannot be reproved, and have driven us from town and country."

Monks. "Alas! we have not done that; it is the emperor."

Hansken. "You have urged him to it."

The monks. "We have not."

The council then began to speak to us; why we were not satisfied with the faith of our parents, and with our baptism? We said: "We know of no infant baptism; Matt. xxviii. 19. but of a baptism upon faith, which God's word teaches us." Many more words passed, in which we reproved them for wishing to be judges in matters of faith, while [91] they understood not the scriptures. "But, if ye will be judges, be impartial, and let the business take a regular course and order, and both parties be equally dealt with; and let our brethren and sisters, who are brought prisoners here with us, be also present, and then one of us will speak, whose mouth the Lord will open, and the other side shall listen and be silent as long as he speaks, and let our opponents do the same."

The Council. "We will not let you people come together, we will have you dispute here alone."

We then said: "Gentlemen, it would be the most suitable way, and the discussion would proceed regularly through; otherwise you will have to begin the disputation afresh with two or three only together."

Council. "It does not signify, we will not have it so."

A Councillor then said: "They wish to have the others with them, to mislead them still more; therefore it must not be permitted."

Hans of Overdam. "Gentlemen, you say that you are judges; but we consider you our opponents, for you seek to weaken us in every way, and by violence and fraud to withdraw us and our companions from our belief."

Ans. "Why should we not do so, in order to recover the erring to the right way?"

Hans. "Well, gentlemen, then hear! Since we see that you are no judges, but are our adversaries, and employ all force and craft where you can and may, to your own 2 Cor. xi. 3.

advantage and our prejudice:—first, in having taken from us by violence and bereft us of our Testament, in which we find our comfort: next, in having placed us apart, some in deep dark cellars, the others in high chambers: and, thirdly, in seeking now to entrap and deceive us into various discussions, and then to say to our brethren, and behind our backs, that you have vanquished us, and then the same of our brethren and sisters to us:—therefore, gentlemen, we will not dispute here alone, unless our brethren and sisters be present."

When they heard that their design did not succeed according to their mind, they became very indignant, and the monks likewise. We saw well what their object was, that what they were driving at was all knavery; for should it be proved from the holy scriptures that they were wrong in any point, yet they would not confess it, but excuse themselves by pleading the emperor and his mandate: and the monks, the ancient customs of the Romish church, and the great number of fathers; and when proof was brought from the scriptures to the contrary, it was as before, to no purpose, but like speaking into the air.

Wisd. xiv. 16.

We then said, "Well, gentlemen, will you not then permit us to dispute in a reasonable and orderly manner, as we have desired?"

Ans. "No."

"Well then," said we, "you know the grounds of our faith, which we have freely confessed to you; you can now do with us what you please, so far as God permits you; but consider well what you do, for there is another Judge above you. May the Lord open the eyes of your understanding, that you may see how lamentably you are misled and deceived by the false prophets in fighting against God and the Lamb; it will bring upon you a heavy judgment, unless you repent." We were then again led away, not being willing to dispute further. For

Jer. xxvi. 14.

Eph vi. 9. Eph. i. 18.

Jer. xiv. 14.

Acts ix. 5.

we had agreed together to adopt this course when we were yet in the castle outside the town, in order that they might not take advantage of the simple in the disputation. In this way they would be prevented making any one believe that they had obtained the victory, as all well knew there would be no disputation unless the rest were there also, and then the disputation would be to the comfort and admonition of the brethren and sisters who heard it. For as we saw that their own advantage was their only object, we likewise would not neglect our own, for we knew well that it was necessary.

When they perceived that they had failed of their object, they took counsel, and adopted another plan. They placed one of the council and two monks (a grey and a black) in a chamber, into which each brother or sister was brought to dispute or defend the reasons of their faith with the monks. But they said they would not dispute alone in the chamber, but in public, and with the rest before the council. Then said they, "We adjure you by your faith and baptism that you dispute here." The brother said, "My faith and baptism I know and acknowledge, but with your adjuration I have nothing to do. Let us come together, that is just our desire, in order to dispute with you publicly, but not thus in a chamber alone." They then sent for another, and so on until they had the whole before them, and not one would, in such a way, engage in disputation.

Mark xvi. 16.

I was then called alone into a chamber where were one of the council and two monks, who likewise began to adjure me. I then said, "What would you adjure me to do? To cast roses before dogs, and pearls before swine, to be trodden under foot? No, that the Lord has forbidden me to do. No, I esteem God's word too highly to let that light shine here in vain, where no one is enlight-

Matt. vii. 6.

Ps. xix. 7.

Luke viii. 16.

ened, but which is traduced and contemned as it is by you
[92] when the truth is spoken." They then adjured me still more solemnly. Whereupon I said, "To what purpose is so much adjuring? I do not regard it: for it is the manner
2 Chron. xxxiii. 6. of wizards who swear against the truth. But I now see plainly by what means the souls of our two brethren and our
Ezek. xiii. 19. sister were seduced and murdered. Through your swearing and enchantment they were not on their guard against the devil's subtlety, and had not the gift of disputation."

Then said the *Superior*, "You have given a challenge in your letter to hold a public disputation: wherefore are you afraid to dispute now?"

1 Pet. iii. 15. *Hans of Overdam.* "You monk, I desire with all my heart to defend my faith in public by God's word, before all men; but your cowl would tremble if you had to dispute with me before the flames, and the magistrate were not your protector."

The Councillor. "No; we have no inclination to let you dispute in public: you are in our hands."

Hans. "I wished it before I knew that I should fall into
2 Esdras xi. 14. your hands; but I see plainly that we are in the eagle's talons, and whoever is there cannot escape: he must there lose either soul or body."

Councillor. "Who is the eagle? the emperor?"

Dan. vii. 7. *Hans.* "No. It is the Roman empire or power. Read the letter I wrote to you, that will give you an answer." Many other words passed between us. The monks were
Col. ii. 18. wroth with me, and began to speak great swelling words. I then said that Paul had rightly prophesied of them, that
2 Tim. iii. 2. they were blasphemers, fierce and puffed up. Brother Jan de Crook then became so angry, that he began to exclaim, "Simpletons, simpletons! Heretics! ye are heretics!"

Hans of Overdam. "See! is not that a fine teacher?

Paul says that a bishop must not strive, nor be angry." 1 Tim. iii. 1. Titus i. 7. The councillor was himself ashamed of the monk, and admonished him to be silent.

At another time after, there came two secular priests, Master Willem of Nieuwen-land, and the parish priest of St. Michiel's. I asked them what they desired. They said, "We are come for your soul's good." This time I kept myself as close as possible, hoping that we might dispute publicly before the council, they having told me they would do their best thereto. When I heard that it might not be, and they came a second time to me with a clerk, I thought we must take another course with these than we did last time. I then asked, "What then do you wish?"

Ans. "We wish you to allow yourself to be instructed, for we seek your soul."

Hans of Overdam. "Are you then so diligent in seeking souls?"

Ans. "Yes."

Hans. "Well, go then into the town, into every place, to drunkards, whoremasters, swearers, revilers, the covetous, the proud, idolaters, tipplers, gluttons, and murderers, to them that shed innocent blood: these are all your brethren; go, and seek their souls; mine, Christ has found." Isa. lix. 7.

Ans. "We admonish them, and have delivered our souls." Luke xv. 9.

Hans. "That is not enough; you should go and reprove them, and if they will not hear you, bring them before the church, and rebuke them publicly. If they then will not hear, cast them out of the church, and let them be to you as heathens and publicans, as Christ teaches, and Paul to the Corinthians. Rebuke also your judges who employ force and injustice, yea, who spill and shed innocent blood." Isa. lix. 7. A priest then said, "Should we then go and reprove our superiors?" I asked, "If God was a respecter of persons?" Matt. xviii. 15. 1 Cor. v. 10. Acts x. 34.

Ans. "No."

Hans. "Will you be God's servants, and respect the persons of men?"

Ans. "That would make an uproar in the town, and they would put us to death."

Matt. v. 10. *Hans.* "Do you thus suffer for righteousness' sake?" But methought they had no great desire to suffer in such a Matt. xviii. 15. cause. In short, we discoursed much on excommunication; 1 Cor. v. 10. that if the words of Christ and Paul should be followed, then the pope, prelates, emperor, and king, yea, themselves and their whole company would be shut out, and the number become extremely small. I then said to them, that their house was on fire, kindled by the fire of hell, Matt. vii. 5. which they should first quench before they came to see if our house was in danger of fire. They then went away, and one of the priests came no more again. With Master Antonis of Hille I discoursed in like manner, who troubled the others; but he let me be in peace.

Herewith, I commend my dear brethren and sisters in the Lord to the hands of Almighty God the Father, through Jesus Christ our Lord. Amen.

Rev. i. 9. Written in prison for the testimony of Christ.

In this dark prison I have lain a month. I now lie in a deep round dungeon, which is somewhat lighter, and in 2 Pet. i. 14. which I have written this letter. I hope this week to make my offering, if it please the Lord, with those whom the Lord has thereto appointed. For if it do not take place this week, it will be two months longer, as their sittings are only once in six weeks. Know that our brethren and sisters are comfortable and of good courage, through the mercy of the Lord. God be praised.

I pray you, by the brotherly love you bear me, to forward this letter to Friesland, particularly to Embden-land, this letter itself, as speedily as you can. You may [93] copy it; but be expeditious. That I request as a friend;

and let it be taken care of, so that it be not torn or soiled.

The brethren that are lying with me in the vault greet you unitedly, wishing you peace in the Lord. We pray daily for you. Do the same likewise for us. Walk in peace in the Lord; so shall it be well with you. When this letter has been read forward it to Antwerp, that it may reach the church at Embden, and be read by every one. This I desire of you my dear brethren, by the brotherly love which you bear towards me.

1 Thess. v. 26. Col. i. 9. Acts ix 31.

A letter of Hans of Overdam, which he sent to the Judges at Ghent and to the Gentlemen of the Council, the day before he was apprehended.

Understand well!

He that hath ears to hear, let him hear, and read, and consider, and judge with understanding of the holy scripture; but woe to them who judge without knowledge.

Matt. xiii. 9.

Hear! it is to you I speak, O ye carnal generation, ye Ishmaelites, that boast yourselves of being Christians, because ye have been born of water but without the Spirit, and persecute the children of the promise, who by faith in God's word are born of water and the Spirit; yea, ye persecute them, as Ishmael did Isaac: as Esau, Jacob: and as the Jews persecuted Christ. In like manner, the anti-christians, born of the flesh, do now persecute the Christians born of the Spirit, who will receive the promise of the everlasting kingdom through Christ, who is the heir of all things. He again commands his kingdom to be proclaimed by the gospel, with repentance and unfeigned sorrow for dead works, through faith in him, to those who

Isa. v. 9. Gen. xvii 4. Matt. xxvi. 46. Heb. i. 2. Matt. xxiv. 14. Matt. iv. 17.

despise his witnesses, &c. This is the wind, O eagle,[u] if
John iii. 8. thou wilt consider, that blows where it listeth, of which
thou knowest not whence it cometh nor whither it goeth.
2 Esd. xi. 21. Hear now his voice,[v] which the Most High hath kept till
2 Esd. xi. 32. the last times because of your crimes, and to make known
his judgments, who now begins to deliver his people
through much misery and sorrow. Therefore, mark, O
[2 Esd. xii. 11.] eagle, the end of thy time is very near, Art not thou that
Dan. vii. 7. 2 Esd. xi. 40, 41, 42. fourth beast? O yes, thou which Daniel saw, that tore
all asunder with his teeth of iron, and trod the residue
with his feet, and brought forth the basest little horn.
Thou hast filled the earth a long time with deceit, and hast
not judged the world with truth. "For thou hast afflicted
the meek, thou hast hurt the peaceable, thou hast loved
liars, and destroyed the dwellings of them that brought
forth fruit, and hast cast down the walls of such as did
thee no harm. Therefore is thy wrongful dealing come
up unto the Most High, and thy pride unto the most
2 Esd. xi. 46. mighty." Therefore, must thou, O eagle, be destroyed,
"that the earth may be refreshed and may return; being
delivered from thy power, and that she may hope for the
judgment and compassion of him that made her"—whose
judgment will be better and more righteous, O eagle, than
thine. Therefore must thy evil heads, which have been
kept to the last,[w] be the end of the eagle, to finish the most
vile wickedness of the eagle, with his evil feathers, which
[2 Esd. xii. 21.] likewise have been kept to the end. Therefore, hear, thou

[u] [2 Esdras xi. 1, 2.—"Then saw I a dream, and behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads. And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together."]

[v] [Ibid, ver. 37.—"And I beheld, and lo, as it were a roaring lion chafed out of the wood; and I saw that he sent out a man's voice unto the eagle, and said:" &c.]

[w] [Ibid, ver. 7, 9.—"Lo, the eagle rose upon her talons, and spake to her feathers, saying—let the heads be preserved for the last."]

vain body,[x] that vainly boastest of what thou art not, namely Christians: listen likewise, ye most vile talons, which are desirous and ready to destroy all that your most abominable heads command you, by the counsel of the deceivers whom they love. Wherefore do you rejoice in the grief and fall of the poor lambs and sucklings, which still use milk whom you take captive with violence, and whose souls you murder with false and lying stratagems; who have been brought to hear the truth but a year or two at most? you have not yet seized those who are able to inform you in all the articles of faith. 2 Esd. xi. 45. Heb. v. 1.

Be ashamed of your boasting, that through your blind carnal learned men you have conquered the weaklings with your subtle and lying devices, and with mangled writings. Oh, woe! woe! for the great misery, the fearful times! that iniquity has so far prevailed, and the truth been so little allowed, that it is not permitted to be defended in public. To the Most High let the complaint arise for the misery of the pregnant and the sucklings in these days, because to them no help, or comfort, or succour, may be afforded by those whom the Lord has endowed with more grace and gifts to stop the mouth of the adversaries. If to this you reply, let them then come forward who are better gifted and have received more grace: we answer, the wolf would call a long time before the sheep would come, well knowing that they would be devoured by him with great cruelty without right or reason. Oh, woe! woe! how dreadful is the judgment, and fearful the punishment that is coming upon them by the angry and destroying wrath of God, who without any compassion distress, persecute, and murder the innocent, and them that fear the Lord: who live in all the unrighteous ways of the Matt. xxiv 12. Tit. i. 11. 1 Cor. vi. 10.

[x] [Ibid, ver. 45.—"Therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body."]

flesh; such shall not inherit the kingdom of heaven. O
Rev. xxii. 15. thou spiritual Babylon! how will the Lord require and avenge on you the souls of the innocent and the blood of
Rev. xiv. 8. his witnesses! for in you is it found. Ye have made the kings of the earth and all nations so drunk with the wine
[94] of your spiritual fornication, that they can neither see nor hear the truth. Oh! if we might once freely answer in public, with the word of God, and before a great burning fire, all your learned doctors, licentiates, priests, and monks, who help to strengthen the kingdom of antichrist, protecting, keeping and maintaining it; and that they who were vanquished, might be cast into the fire! Then would not the poor lambs be distressed and perplexed: then would your faith be likewise tried, as to whether it agreed
Matt. xxvii. 24. with the truth; then were Pilate's water or the emperors' mandate needless; and then the higher powers would remain guiltless of innocent blood, when they allowed God's word to be judge in matters of faith. But no! the
Jer. xiv. 14. false prophets and deceivers know well that their villainy and deception would thereby be too plainly laid open. Therefore they, like the scribes and pharisees, cry out so
Luke xxiii. 21 earnestly, *Crucify him! crucify him!* the emperor's edict must prevail. Thus was it in the beginning of the fourth beast, and now also in the end of the same beast. Observe with understanding, ye who can comprehend it; the end is
1 Pet. iv. 7. most awful. Princes repent and be converted! for the end of all things is near at hand. Woe to you, ye false prophets, who resist the truth, as the Egyptian magicians
Exod. vii. 22. withstood Moses; but your villainy shall be made manifest to all, even as already is begun. Woe to you, ye champions and wrestlers of antichrist, who take to you the
Isaiah i. 7. long established customs of the Romish church as an armour to defend yourselves against the truth, and the mandate of the emperor as a shield, and the sword of the magistrate to be wielded before you, to shed, in all lands,

the blood of the innocent who desire not to defend themselves with any temporal or bodily weapons, but alone with the word of God. That is our sword; it is sharp and two-edged. But we are daily belied by those who say that we would defend our faith with the sword, as they of Munster did. The Almighty God defend us from such abominations!

Heb. iv. 12

Understand, honourable gentlemen, councillors, burgomasters, and aldermen, that we acknowledge your offices and duties to be just and good, yea, to be ordained and appointed of God; that is to say, the temporal sword for the punishment of evil doers and the protection of the good. We desire to submit ourselves to you in all tribute, tolls, and ordinances, so far as they are not contrary to God. And when you find us, in these respects, disobedient, we willingly desire to receive punishment as evil doers. God knows, who is acquainted with every heart, that this is our judgment. But understand, honourable sirs, that we do not acknowledge the misuse and unjust exercise of your rank and offices to be of God, but of the devil; and antichrist has bewitched and blinded your eyes, through the subtlety of the devil, so that you yourselves know not who you are, and to what heavy punishment you are exposed. Be therefore sober, and watchful, and open the eyes of your understanding, and see against whom you fight, that it is not against man, but God. We therefore will not obey you, for thus it pleases God that we should be tried. We will rather suffer our mortal bodies to be burned, drowned, beheaded, racked, and tortured, as it seems good to you, either to scourge, banish, or expel us, and take the spoiling of our goods rather than render you any obedience contrary to the word of the Lord. We will patiently endure the same, leaving vengeance to God: for we know him who hath said, *Vengeance is mine, I will repay it, saith the Lord.* And again: *The*

Matt. xxii. 21. Acts iv. 19. Jer. xxii. 1. Rev. xviii. 13. Matt. iii. 7. Eph. i. 18. Acts ix. 2. Isa. xii. 16. Deut. xxxii. 35. Heb. x. 30.

Lord will judge the people, and *it is a fearful thing to fall into the hands of the living God.* And the Spirit witnesseth that this is at the door, and is beginning. Hear thou, whose time to bear is but half arrived, Prepare thy bed, for thou shalt bring forth. What shall I bear? The fruit of thy toil, with pain and suffering, and thereafter, death. Hear thou on the right hand: prepare the measure! To what end shall I prepare it? To measure thy neighbour, and then shalt thou likewise be measured. Make ready thy fire, and delay not. Hear now! to thee I speak, thou epicure; the day of thy feast is come, thy food is prepared, eat quickly the rich flesh of the drunken, because power is given to the beast. The will is given thee so to do. Thou shalt have a little power after the beast. Go, fight against the Lamb; but the Lamb shall prevail against thee. He is King of kings and Lord of lords, whose dominion is everlasting. Amen. We testify that it is he that shall come; yea, he comes quickly, even the Lord Jesus, who shall render to every one a reward according to his work.[y]

Who art come to half the time to bring forth.

Matt. vii. 2.

Rev. xvii. 13.

Luke i. 33. Rev. xix. 16.

Rev. i. 4.

Rom. ii. 16.

JANNYN BUEFKYN.

A Letter of Jannyn Buef kyn (called Hans Keeskooper), born at Verwicke, written by him in the prison at Ghent, A.D. 1550.

A blessed walk, a lively, spiritual faith, hope, and genuine evangelical trust in God the Father, and the [95] Lord Jesus Christ, our only Helper and Saviour, I wish my beloved friends, as joyful tidings and a friendly salutation; that, by the same faith and confidence in God, you may grow in a new and pure life, which life is traced and richly disclosed in the holy gospel. Oh, blessed are they

1 Pet. i. 15.

Luke ii. 11.

1 Pet. ii. 2.

Rev. xxii. 11.

[y] [Het Offer des Heeren, fol. 31—43. Het Beginsel, &c., p. 9.]

who purify and sanctify themselves according to the gospel, without which purity and holiness none shall see God, nor the Saviour. Follow the counsel of the Lord Jesus. He says, *Search the scriptures;* and this I have done, as both myself and they who are imprisoned with me have said before the gentlemen of the emperor's council, who cannot by the truth accuse us. They asked us, one by one, myself the first, if I had been baptized? I answered, "Yes, gentlemen."

Heb. xii. 14.

John v. 39.

Qu. "How along is it ago?"

Ans. "Four years, gentlemen."

Qu. "What do you think of the baptism you received in your infancy?"

Ans. "Nothing whatever, gentlemen."

Qu. "In the sacrament of the priests, do you not believe there are flesh and blood, and that it is God?"

Ans. "No indeed, gentlemen. How should that be the flesh and blood and God?" (I said to the priests of Jezebel) "Lay here before me the table full of such, I will blow them all away to dust; they are no gods then; men cannot handle God, nor can he be corporeally eaten." They then asked me if I adhered hereto. I said, "Yes, gentlemen, till I am showed better by the scripture." I was then led from the council, and another was brought in, and each one, to the number of ten, made a like confession.

1 Kings xviii. & xix.

One had not been baptized, but confessed it to be right and good, and said that he had once been to the minister in order to be baptized. The gentlemen then asked him how it happened that the teacher had not baptized him? The individual, a young companion and an amiable child, said, "Gentlemen, when the teacher expounded to me the faith and had examined me, he perceived that I was young in knowledge, and admonished me to search the scriptures more fully. I then desired that it might take place. He asked me if I was quite aware that the world killed and

Matt. xvi. 15.

burned such persons? I said, 'I know it well.' He then said to me, 'I beg you to have patience for this time, until
John v. 39. I come again. Search the scriptures and pray to the Lord for wisdom, for you are as yet a young man.' And so we parted." The gentlemen then asked, "Do you then regret that you have not been baptized?" He said, "Yes, gentlemen, I do." They then further asked, "And if you were not now under confinement, would you be baptized?" He said, "Yes, gentlemen." He was then led from the council. Now behold, dear friends, these are delightful tokens and wonders! Open your eyes, that such young persons should for the truth's sake yield their bodies to imprisonment, and even to death.

It was said to the council that they should bring forward their learned men, and it should be proved to them by the
Jer. xxv. 13. truth that they are all false prophets, and that for nearly 1300 years they had deceived the world with their falsehoods: that it would be preferred to speak with them publicly, on a scaffold, in the middle of the market-place, rather than in private. But the priests will not do that, they would rather sacrifice much. The learned men were at length called together to dispute in the consistory, all the gentlemen of the council being present; there were also four of the principal and most learned priests of Ghent. This disputation I heard, for I was there present.

John v. 39. Search then the scriptures which the Lord commands you to examine, and follow its precepts, on pain of your soul's
Matt. iii. 10. perdition in eternal fire, where shall be endless weeping and gnashing of teeth. These scriptures the papists forbid you to read, on pain of being for your whole life
Matt. xxiv. 9. hated of all men, and your body burned at the stake: which, as you see, is very speedily executed. Thus we prefer rather to do what the Lord commands, although we
Matt. v. 11. are for a short time despised and driven by men from this
Hosea vi. 2. miserable world to rest in the Lord, than to do what men

command, and be for ever the enemy of God in the dreadful fire of hell. Search then the scriptures with a heart sincerely directed to God, and the Lord will give you understanding. The Lord be with you. This my love wishes for you. Acts xvii. 11.

By me, Jannyn Buefkyn, a prisoner at Ghent for the testimony of Christ. To all that with heart unfeigned seek the Lord, I wish salvation. Written in the gloom of my prison, and with poor implements.[z] Rev. i. 9.

Here follows how these two persons, namely, Hans of Overdam and Hans Keeskooper, went to their death: —

When these two sheep were condemned, the procureur-general said: "The reason of your being condemned as heretics is this: that various learned persons have disputed with you, and you have not suffered yourselves to be instructed."

Hans of Overdam. "Gentlemen, had we been allowed to dispute in public, it would soon have been seen what kind of learned persons those were."

The Procureur-General: "It is too late now: it is too late now." They were then both taken away, and departed with a smiling countenance.

Hans of Overdam said: "Yes, yes, it is now too late." Hans Keeskooper had agreed with Hans of Overdam, that while he drew off his hose on the scaffold, Hans of Overdam should speak to the people: this was done. The executioner being about to assist Hansken, he wished to do it alone, that Hans of Overdam might speak the longer to the people. This being done they were each fastened to a stake, and presented their bodies a sacrifice to God. [96]

[z] [Het Offer des Heeren, fol. 43.]

GOVERT, GILLIS, MARIKEN, AND ANNEKEN.—1550.

At Lier,[h] in Brabant, on the last [day] of January,
Acts xxi. 26. 1550, were offered up for the truth's sake four pious Christians, named Govert, Gillis, Mariken, and Anneken,
Rom viii. 36. who, without resistance, were seized as sheep for the slaughter. When placed before the council and asked
Acts v. 27, 28. concerning their faith, they confessed it without dissimulation, and with firmness of mind. The sheriff then said:
Matt x. 32. "You stand here upon your defence." Whereupon Govert spoke: "As to what concerns my faith, that I have freely confessed, and I shall be of no other persuasion, should it cost me my life. By this I will therefore abide." The imperial proclamation was then read to them. The sheriff inquired if they understood well what was contained therein. Govert said: "God has enjoined upon us through
Mark xvi. 16. Christ, as it stands written in Mark xvi., that all that believe and are baptized shall be saved; and they that believe not shall be damned. But the emperor, according to his blinded judgment, has commanded that he who upon his faith is baptized, shall without mercy be put to death, &c. These two commands are opposed to each other; one of the two we must renounce. But every one must know that the command of God should be obeyed: for though Satan teaches that we are heretics, yet we do nothing contrary to the word of God."

When they were led to the tribunal, Govert said to the
Jonah iii. 6. priests, "Put off your long robes, put on sackcloth, and ashes on your heads, and repent as did they of Nineveh." In the court, the sheriff asked him if he wished for mercy? To which he answered: "For your mercy I will not ask;

[h] [It is now a considerable manufacturing town in the province of Antwerp, with eight churches, an hospital, and a Beguinage.]

what I cannot do without the Most High God will give me." The sheriff likewise said to Anneken: "Do you not desire mercy before judgment is pronounced upon you?" She answered: "I shall entreat mercy of God, my refuge." Mariken, an old woman of seventy-five years of age, was asked if she would confess her sins to the priest? She answered: "It grieves me that I have ever confessed my sins into the mortal ears of a priest." Govert, seeing some brethren, turned his face away and cheerfully comforted them, saying amongst other things: "I pray God that it may be with you, to his honour, as it now is with me." The sheriff said very fiercely: "Be silent, your preaching is in vain here." "My dear sheriff," said he, "I speak only five or six words that God gives me to speak. Is that so grievous to you?" As the people murmured thereat, he said: "From the time of righteous Abel it has been the case, that the upright have suffered reproach. At this be not therefore surprised." Both the officers who stood by him said: "You may not speak, the sheriff will not have it: be silent therefore." Immediately God closed his mouth, that mouth which had grieved many. Gillis was not questioned, he therefore said nothing at all; but they were again conducted to prison, where they were cheerful and together sang, "Blessed is the man and to be praised." They also sang the forty-first Psalm. The sheriff then came into the prison, and asked Govert if he had deliberated upon his situation. To which he said: "Except ye repent, the wrath of God will come upon you." The sheriff looked out of window and said: "Will God then condemn all this multitude of people?" To which Govert said: "I have spoken the word of God to you; but I hope that here are persons who fear the Lord." The sheriff turned to Anneken, and asked her what she said to this? She said: "Mr. Sheriff, I have twice been greatly honoured in this place: namely,

Gen. iv. 8.

Luke xiii. 3.

Prov. xii. 10.

when I married, and when my husband was made chief of the town; but never until now had I pleasure that did not pass away."

On his way to execution Govert delivered an excellent admonition, reproving their wicked scoffing: "Know that
1 Pet. iv. 15. we do not die for robbery, murder, or heresy; but because
Heb. xi. 14—16. we seek the inheritance of God, and live agreeably to his word." The executioner ordered him to be silent; but he said: "Let God alone with me for a short time. Amend
Mark i. 1. your ways; for your life is short." A brother then said, "God will strengthen you." "O yes," said he "the power of his Spirit within me does not abate." The monk wished to speak to Mariken, but Govert said: "Go hence thou deceiver to thy own people. We need thee not." Coming into the ring, Govert said to the freemen
Matt. xxvi. 4. of the guild: "Why do you stand here with your sticks and staves? Thus the Jews stood, when they brought Christ to death; if we had been terrified by these, we should have fled in time." They afterwards fell upon
Acts xx. 36. their knees together, made their prayer, and, standing up, embraced each other. Immediately Anneken raised her
Ps. lvi. 1. voice and began to sing: "In thee, O Lord, do I put my trust." The officers told her to cease; but Govert said: "No, sister, sing out," and he helped her to sing. The sheriff being angry called an officer, and whispered something in his ear. The officer went to the executioner's man, who having received orders went immediately and put a gag on Govert; but he kept his teeth so fast closed that the gag hindered him but little, and he said, laughing: "I could very well sing with the gag on; but Paul says,
Eph. v. 19. [97] **Sing to the Lord in your heart.**"

The executioner, in order to put Anneken to shame, placed her before them undressed to her linen. An officer asked Gillis, if he saw none of his people? Gillis said: "Do you know no other way of distressing us?" "What

does he say?" inquired Govert. "He asks," says Gillis, "concerning our companions." Govert said: "If I could count twenty of them, I would not name one. You think by killing us to suppress God's word; but from those who hear and see this, there will be hundreds come forward." Matt. iii. 8. Rev. x. 6. Standing on the pile he said: "Amend your lives, repent, for hereafter will be no space for repentance." An officer, having a bottle of wine, asked if they wished to drink. Govert said: "We want not your poor wine; for our Matt. xxvi. 28. Father will give us new wine in his eternal kingdom." When the old woman was thought to be standing already strangled on the pile, she began to sing a hymn to the Matt. xxv. 1. 1 Pet. iv. honour of her bridegroom, which Anneken hearing, from ardent love she joined likewise in the hymn. Then, all standing at the stakes, each with a halter round the neck, they greeted and comforted each other with friendly smiles Luke xxiii. 46. and nods; and committing their spirits into the hands of God, they fell asleep in the Lord, and their bodies were burned to ashes.[b]

WILLEM, MARITGEN, DIEUWERTGEN, AND MARITGEN JANS.—A.D. 1550.

At Leyden, in Holland, four sheep of Christ were apprehended in the year 1550; one brother and three sisters, whose names were Willem, Maritgen, Dieuwertgen, and Maritgen Jans. Having boldly confessed their faith, Matt. x 32. induced by no kind of pain or suffering to renounce it, they were at last condemned as heretics to suffer death. As they were brought out, Willem spoke: "We do not 1 Pet. iv. 15. suffer as thieves, or murderers, but for the name of the Luke xxi. 12. Lord; therefore, O God, forgive them who inflict this upon us." Maritgen said: "Lord, wilt thou strengthen Luke xxiii. 34.

[b] [It was customary, after the prisoners were fastened to the stakes and before they were burnt, to strangle them.]

us, we who suffer for thy word, which few will do. I am not worthy to suffer for thy name's sake; but thou, Lord,
Acts v. 41. wilt make me worthy." Dieuwertgen came forward singing, and afterwards said: "Dear citizens, avenge not this, for it is for the name of the Lord." She said further: "Lord, look upon us who suffer for thy word; for our trust
Matt. vii. 14. is in thee alone." Maritgen Jans said: "This is the
Acts vii. 59. narrow path to salvation; O Lord, receive my spirit! And you gentlemen of the council, consider what great injury you do to your souls by shedding innocent blood.
John iii. 5. Repent then, as did the Ninevites; for it is not for the sake of party, or for conspiracy that we suffer: we seek
Eph. vi. 17. not to contend with any sword but that of the Spirit, that
Luke xxiii. 46. is, the word of God." Thereupon, committing their souls
Rom. xii. 1. into the hands of God, they presented their bodies as a sacrifice of a sweet savour unto God, which shall not remain without its reward.

TEUNIS OF HAUSTELRAED.—A.D. 1550.

This Teunis of Haustelraed, being a zealous man in the
Matt. xxv. 16. fear of the Lord, and very diligently employing the talent entrusted to him to bring increase to the Lord and many souls to the knowledge of the truth, and to strengthen them therein who had received the truth, and having thus with all faithfulness defended and served the church
Acts xii. 4. of Christ, was at length apprehended and led to the prison in Linnich (a town in the province of Jülich),[c] where he had many severe conflicts with various subtle, powerful spirits, and for the sake of his faith was called to bear and suffer much torture. The principal contest was concerning infant baptism and the sacrament, wherein he agreed not with the papists. And as he would not be conquered

[c] [Jülich is now a province of Prussia.]

or moved by them, but held stedfastly to the truth, he was therefore at last condemned to be burned, and they took him outside the town into a field, and there burned him to ashes, about the year 1550.

While he yet lay in prison he edified his brethren and sisters by a consolatory exhortation, which he left, and sent them from his prison. It was as follows:—

O God, let me in my great suffering be so sustained that I can without ceasing press on to thee, and fear neither pain nor death. Yea, gracious Lord, this I implore of thee, who art God over all things, that I may not be ensnared by whatever may or shall come upon me; that with Christ I may suffer, and be glorified with him, for I know that for them who endure, the crown of life is prepared. Therefore, O ye pious ones, be not fearful, but advance diligently forward to your Captain Christ, for he can keep the field. At the last day he shall come in flaming fire, and shall pronounce an awful judgment upon all the ungodly. Then shall he speak to his sheep standing at his right hand, *Come, inherit the kingdom of my Father, prepared for you from the foundation of the world.* O all ye Christians, cast from you every weight that hinders you, and stand with loins girded about, and watch the approach of the Lord. Are ye righteous? become then more so, for believe me you will find your need thereof. O all ye members of Christ, I pray you to be watchful that ye sleep not when the Bridegroom comes: for then the wise are introduced to blessedness, but the foolish are thrust out to everlasting punishment. The Lord shall return, to whom belongs the pound entrusted to you, and shall diligently examine what each one has gained. Then shall the faithful be praised, saying, *Come, enter into the joy of your Lord;* but the slothful shall be reproached for their unfaithfulness, and be consigned to punishment. O ye sheep of the Lord, watch now, that ye may be ready and

Acts xii. 1.
Rom. viii. 17.
2 Tim. iv. 8.
Matt. x.
Heb. xii. 2.
2 Thess. i. 8.
Matt. xxv. 34.
Heb. xii. 1.
Luke xii. 35
Matt. xxv. 12.
[98]
Matt. xxv.
John x. 1.

not unprepared when ye would come to the wedding feast. Else the King will say, *Friend, how camest thou in hither,* Matt. xxii. 12. *not having a wedding garment?* Then must that person, having no proper answer, be speechless; but the King Luke xiv. 18. shall command him to be cast into outer darkness. Be no Matt. xix. 21. buyers of fields, ye that are invited; sell rather, and give to the poor. O ye dear brethren, be compassionate to the 2 Tim. iv. 7. poor, be a comfort and a help to them. I have now nearly fought the fight, my race is nearly run. God enable me to keep the faith, so shall the crown be laid up for me. Matt. xxiv. O Lord, raise up faithful servants, and appoint them over thy family, that they may give them their meat in due season. This I present you, ye pious Christians, as a brotherly adieu, for your good. It has been written with a sincere heart. I hope to seal it with my blood.

TYS OF LIND.—A.D. 1550.

This Tys of Lind was a zealous, thoughtful man, living at Remund[d] in Gelderland, walking devoutly in the fear of the Lord, according to the knowledge given him of God, and blessed with a singularly compassionate and tender Luke vi. 36. heart towards poor necessitous people. On this account he had a good report of many, for the numerous alms and contributions he commonly gave to the destitute; for he was, with what God had given him, a comfort to many in their distress. But when he abandoned the papacy and its idolatry, and embraced the truth of the gospel and the saving faith of Jesus Christ, and having repented of his Mark xvi. 16. sinful life (abused in his ignorance) was baptized upon a confession of his faith, he sought to advance daily in a new and holy life to the honour of God, the edification of

[d] [Or Ruremonde; it is now the capital of a district in the province of Limburg, on the right bank of the Maas.]

his neighbour, and the enlightening of those who still sat in darkness, that he might present his body a living sacrifice to God, holy and acceptable. This the adversaries of the truth were unable to endure, and this pious man was summoned, charged with heresy, and led to prison, where he had to endure many a temptation and conflict. They pressed him hard with tortures to make him renounce his faith. But notwithstanding all his sufferings and torments, he cleaved fast to his belief, and was at last condemned, according to the emperor's mandate, and burned to ashes.

Rom. xii. 1.

Acts xii. 3.

Shortly after this witness for Jesus Christ was burned at Remund, the town itself shared the same fate. It was not known by what means, except of itself. It was for the most part destroyed, and burned to the ground. Many think that it was a punishment for the shedding of innocent blood, whose judgment be committed to God.

Acts xxii 15.

PALMKEN PALMEN.—A.D. 1550.

This Palmken Palmen resided at Borren, near the country of Millen, and was very zealous to live agreeably to the truth of the holy gospel, and to follow Christ in obedience, whom he had put on in baptism, received on his profession of faith. But as the light was resisted by the darkness, and as at that time a cruel persecution was carried on by a bloodthirsty magistracy, encouraged by the priests of the country, this good man was in consequence often in perplexity, and was at last apprehended. In his imprisonment he suffered not a little from reproach and temptation. As he held his faith without wavering through all his trials and distresses, he was finally condemned to be burned to ashes, which sentence it appears he received with cheerfulness. For while being conducted from the

Phil. ii. 18.

John xiii. 19.

Mark xvi 16. Gal. iii. 27.

Acts xii. 17.

house at Borren, he sang joyfully a spiritual song to the end of his life, as long as his breath lasted, even while standing at the stake to be burned to ashes. This took place between Sittert and Limmerich, in a field, in which a tomb is still to be seen on the spot where he thus expired.

ELEVEN AND SEVEN, IN THE MANOR OF MILLEN AND BORREN, PUT TO DEATH.—A.D. 1550.

A short time before there were executed by the sword, in the manor of Millen and Borren, at one time, seven
Acts xii. 2. brethren, and at another eleven, who became witnesses by their blood for the name of Christ.

REMKEN RAMAKERS.—A.D. 1550.

Matt. xxiii. 8. A pious, circumspect brother, and member of the church of Christ, of the name of Remken Ramakers, was also burned for the truth of the gospel near Sittert.

[JOAN BOUCHER.—A.D. 1550.[e]

[99] In the year 1547, a commission was issued by Edward VI. of England to inquire after heretics, endowed with the amplest powers to punish the obdurate or impenitent. The persons for whose trial the tribunal was erected were

[e] [Van Braght has singularly made two individuals of this case. His brief narrative, professedly from Fox, is placed in the Appendix, and a more correct account substituted for it. Fuller particulars and authorities may be found in Introd. to Tracts on Lib. of Conscience; pp. cii.—cviii.]

the baptists. It was commanded that great diligence should be shown in the search after them, witnesses were to be examined on oath, secresy was enjoined, and the ordinary forms of law might be dispensed with should occasion arise.

On the 30th of April, 1547, eighteen days from the date of the commission, Joan Boucher was arraigned on the charge of heresy before this protestant inquisition. Archbishop Cranmer presided at the trial, assisted by the reformer Latymer, Sir Thomas Smith, W. Cooke, dean of arches, and Dr. Lyell, as the king's "proctors, inquisitors, judges, and commissaries."[f]

Joan Boucher had been an active distributor of Tyndale's translation of the New Testament in the days of Henry the Eighth. By fastening them to her girdle, she had unsuspectedly conveyed many of the sacred volumes into the hands of the ladies of the court. It was, moreover, her wont, liberally to assist, and animated by a true Christian spirit often to visit, in their imprisonment, her companions in the faith.

But now, under the protestant Edward, and before a protestant tribunal, she stands charged with heresy. She is said to deny the incarnation of the Son of God. The examinations are long, and the judges seem anxious to convince her of her error. But neither entreaties nor threats move her. She addresses the court: "Not long ago you burned Anne Askew for a piece of bread, and yet you came yourselves soon after to believe and profess the same doctrine for which you burned her. And now forsooth you will needs burn me for a piece of flesh, and in the end you will come to believe this also, when you have read the scriptures."

But no defence or explanation could avail. The sentence of greater excommunication was passed; and she must be delivered over to the secular power. Her crime

[f] [Wilkin's Concilia, iv. 42. Rymer's Fœdera, tom. vi. pars iii.]

was thus expressed: "That you believe, that the Word was made flesh in the Virgin's belly; but that Christ took flesh of the Virgin, you believe not; because the flesh of the Virgin, being the outward man, was sinfully gotten and born in sin; but the Word, by the consent of the inward man of the Virgin, was made flesh."[g]

It would thus appear that Joan Boucher fully recognized and believed in the true humanity of the Son of God; but that this humanity did not proceed from the substance of the Virgin, to the end that he might be the immaculate Lamb of God. Such would seem to be the nature of the explanation she gave of her sentiments. Mr. Roger Hutchinson, in his report of the interview he had with her, in company with his well beloved friend, Thomas Lever, says, "When I alleged this text against her opinions, 'The seed of the woman shall grind, or break, the serpent's head;' she answered, I deny not that Christ is Mary's seed, or the woman's seed, nor I deny him not to be a man; but Mary had two seeds, one seed of her faith, and another seed of her flesh, and in her body. There is a natural and a corporal seed, and there is a spiritual and an heavenly seed, as we may gather of St. John, where he saith, *The seed of God remaineth in him, and he cannot sin.* And Christ is her seed, but he is become man of the seed of her faith and belief, of spiritual seed, not of natural seed; for her seed and flesh was sinful, as the seed and flesh of others."[h] In a similar manner did the great Augustine express himself: "It behoved him to be born of a virgin, whom his mother's faith, and not natural desire, had conceived."

After many months of unavailing delay, during which

[g] [The sentence pronounced was the same form as that used by the church of Rome in cases of heresy, the crime specified of course being the only thing altered to suit the circumstances.]

[h] [Hutchinson's Works, p. 115.]

time she was visited, sometimes in prison, at other times in the houses of gentlemen interested in her case, as in that of lord Riche,[1] by archbishop Cranmer, bishops Ridley, Goodrich, and Latymer, with some others, it was resolved to put in execution the sentence that had been pronounced. Not without much difficulty did Cranmer prevail on the young king to sign the warrant for her execution. With tears he affixed his name: still unconvinced that although by Moses' law blasphemers were stoned to death, it was therefore right to punish heresy with death by fire.

On the 2nd of May, 1550, Joan Boucher was brought to the stake in Smithfield. She heard with unwavering constancy the bitter exhortations of bishop Scory, and yielded up her spirit with confiding hope and joy into the hands of her Redeemer.]

GERRIT OF KEMPEN.—A.D. 1550. [99]

In like manner was Gerrit of Kempen committed to the flames at Wisleu for the testimony of Jesus Christ. Rev. vi. 9.

THREE BRETHREN AT ANTWERP, OF WHOM THE ELDEST WAS NAMED JAN, AND WHO TOOK THE LEAD.—A.D. 1550.

The envy of the priests was so great that they could not bear that those who sought to serve God quietly, in simplicity and truth, should be allowed to remain settled residents in Antwerp; but they so excited the margrave that rather than lose his office, he sought to take such

[1] [Philpot's Examinations, p. 55. Park. Soc. edit.]

persons into custody.[k] By means of the officers whom he sent out, he apprehended three, which afforded great joy to the priests; on the other hand, the brethren thus
Acts v. 41. apprehended rejoiced that they were counted worthy to suffer for the name of the Lord.

They were strictly examined concerning their faith, of
Matt. x. 32. which they made a good confession; as well regarding
Matt. xxviii. 19. baptism and the sacrament, as other articles. Although they
[100] were assailed by the artifices of the priests[b] and by the Doc-
John v. 39. tors of Louvain, yet they defended themselves so valiantly with the scriptures, that the margrave himself declared that he had never heard before so clear an exposition of the scripture, and that if he were with them but for fourteen days, they would certainly convince him. Whereupon the brethren said: "Judge ye yourselves, if it be not the right faith and the truth for which we stake our
Heb. x. 38. Matt. xxiv. 13. Heb. xiii. 5. Matt. iv. 16. 2 Cor. iv. 2. lives. From this we will not swerve, but will persevere therein to the praise and glory of the Lord, who did not forsake us, even when we sat in darkness."

As the doctors brought forward improperly and wrested many scriptures, the brethren said: "How dare you be so hardened as to teach the way of the Lord so perversely." To which one of the doctors said: "That is because we will not lie in prison with you in sorrow and distress: but in seven or eight years' time I will rightly make known the truth, and that with great advantage." "O poor man," said one of the brethren, "how can you indulge in such a
Luke xii. 20. vain hope, seeing you are not sure either of evening or morning, or even of an hour or any space:"—which indeed happened to him, for he died shortly after. "You your-

[k] ["Some officers and judges," says Veluanus, (better known as Johannes Anastasius), an eminent man in those days, "imprisoned and put to death the anabaptists, in order to keep their lucrative appointments: some, to inherit the property of the poor simple people. Such judges would have slain Christ and his apostles, before they would lose their offices." Twisck's Chronyck. ii. 1131. Ten Cate's Doopsg. in Friesl. p. 70.]

selves acknowledge that we have committed no crime; why then will you deprive us of life?" The council said: "The emperor's edict commands us to put you to death." "Take then that edict," said they, "with you to the tribunal of the Lord, and see what it will profit you: verily, nothing." They were then condemned to be burned at separate stakes. Rom. xiii. 3.

This sentence did not terrify them, but they were very cheerful and comforted each other. The council said to the youngest: "Entreat the marquis, he will certainly liberate you." "Oh, no," said he; "I will suffer for the truth with my brethren." With equal cheerfulness and courage they all advanced to the stake, saying to each other: "We are going in peace to the peaceful home of God, there to obtain an everlasting habitation." They likewise prayed for the council, that God would not impute this deed to them, but would enlighten them, that they might come to repentance. Lastly, standing at the stake, they exclaimed: "Heavenly Father, receive our spirits into thy hands;" and therewith offered themselves up as the true children of God. 1 Pet. iv. 12. 1 Thess iv. 18. Matt. v. 44. 2 Cor. v. 4. Acts vii. 60. Luke xxiii. 46. Rom. xii. 1.

ANTHONIS OF ASSELROYE—A.D. 1550.

The Lord Jesus said to Peter, who was not only a sheep of Christ, but also a faithful shepherd, elder, and overseer, *Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he,* says John, *signifying by what death he should glorify God.* Here the eminent apostle Peter is not promised by his Master an extensive bishopric, a benefice, or salary, for the faithful service he John xxi. 18. John xiii. 13.

should commence and complete, in watching and feeding
John xvi. 33. John xv. 19. the Lord's sheep and lambs; but much rather distress, bonds, and the bitter death which would follow and meet
Luke xiv 26. him. But as his Master through pain and suffering
Eph. v. 1. entered into his glory; so has he willed that his servants should follow him in this track, and be imitators of him.

John viii. 31. This was exhibited in the year 1550 by a faithful follower of Christ and of his chosen apostle Peter, named Anthonis of Asselroye. This person bowed his neck to
Matt. xi. 29. the gentle yoke of our Lord Jesus, following him with
Matt. xix. 28. the whole heart in the regeneration, so that he was chosen
John xxi. 17. by the church of God, as was Peter, to feed the souls of
1 Cor. iv. 2. the Saviour's sheep, and to tend them in the pastures of his word. This he faithfully performed in a dangerous, dark, and bloody time, until he fell into the hands of the sanguinary papists. These indeed bound and led him,
John xxi. 18. Heb. xii. 11. whither he would not; for no chastening is for the present joyous to the flesh, but seemeth to be grievous. Thus was
Isa. lxiii. 3. this said teacher and elder compelled to tread the blood-press, and of these persecutors to endure and suffer many torments. Having patiently borne them all, and by no tyranny been brought to fall away,[1] he was at length condemned to lose his life; and thus as to the body, but
Matt. x. 28. Matt. vii. 15. in no wise as to the spirit, was he torn and devoured by these ravening wolves. And since this hero and warrior of Jesus Christ, obediently followed Christ and the faithful, in the truth and in the regeneration: when the Lord

[1] [Veluanus, already referred to, was a teacher among the reformed, and in the year 1550 imprisoned for his faith. His sufferings induced him to apostatize, which he afterwards bitterly repented. He thus speaks of the contrast afforded by the steadfastness of the baptists: "How few of us are prepared steadfastly to confess Christ's glorious truth. What must we answer before the judgment seat of Christ that we neither so unblameably live, nor so steadfastly suffer for our more sure articles of faith, as the anabaptists do for some errors or delusions. We may well be ashamed that so many live impure lives among us, and so easily fall away and apostatize." Twisck's Chronyck, ii. 1130.]

shall come again he shall sit with them on twelve thrones, judging the twelves tribes of Israel. There he shall again receive those members that were given over to a bitter death, for the sake of the truth and for the name of the Lord, possessing a glorious immortality, and, being fashioned like the glorious body of our Lord Jesus Christ, he shall reign with him throughout eternity. Matt. xix. 28. 1 Cor. x. 32. Phil. iii. 21. 1 Thess iv. 17.

By Pieter Bruynen, who was put to death at Antwerp, A.D. 1551, we are informed, that he was baptized on his confession of faith, by the above named Anthonis of Asselroye.

JAQUES DOSIE AT LEEUWARDEN.

[101]

It also happened at a certain time, which we have not been able precisely to ascertain, that a young man, only (as was said) about fifteen years old, named Jaques Dosie, was apprehended at Leeuwarden in Friesland,[m] for the sake of the truth of the holy gospel. But the wonder-working God exhibited his power in this stripling through the Holy Ghost, and ordained his praise by the mouth of this young child. For on a certain occasion when the governor of Friesland and his lady, with many gentlemen and ladies, were assembled at Leeuwarden, they had the said Jaques called before them, and spoke with him, inquiring if he was tainted with any heresy. But our faithful God, according to his promise, gave him such a mouth and wisdom as they could in no wise gainsay or overcome. Matt. xxi. Ps. viii. 2. Luke xxi. 14. Matt. x. 19. Mark xiii. 11. Luke xii. 12.

It happened that after a few words the governor of Friesland, in consequence of the people's waiting for him, took his leave; but his lady, as it appears, being

[m] [Jaques was probably a Fleming who had fled to Friesland to escape the intolerant edict of the emperor, by which the inquisition was sought to be established in the Netherlands.]

interested, spoke with him, and asked him wherefore he, being yet so young, was thus rigorously confined and bound.

Jaques answered: "This has happened only because I
2 Tim. ii. 12. believe in Christ, and depend on him alone, and will by no means forsake him."

The lady asked him, saying: "Are you not one of the people who re-baptize themselves, and do so much evil in our country, exciting uproar, running together, and who say that for their faith they are driven away, and boast of being the church of God; but who are a dangerous set, and make great disturbance among the people?"

Jaques. "My lady, tumultuous people I know none, and am in no wise of the number of such; but we desire much rather, as the scripture teaches us, to assist our
Rom. xii. 17, 20. Matt. v. 39. enemies, and if they are hungry or thirsty to satisfy them with food and drink, and in no wise to resist them by violence or to avenge ourselves."

Some one said: "It would be soon seen, in case you had the power."

Jaques said: "Oh, no, my lady; believe me, if we were free to oppose the wicked with the outward sword, you ought to know that then seven men would not have brought me hither, and I had escaped out of your hands; for strength enough would have been found."

The Lady. "I know that there are sects, that are very infamous, that kill people, and hold a community of goods and wives."

Matt. v. 11. *Jaques.* "Oh, no, madam; such wicked things are laid to
Acts xxi. 38. our charge without our fault, and people seek occasion
2 Tim. ii. 3. Ps. xxxiv. 20. thereby to persecute us; but we must suffer and bear all such things with patience."

The Lady. "Were they not your people that disgracefully and shamefully took up the sword against the magistrates at Amsterdam and Munster?"

Jaques. "Oh, no, madam; those persons greatly erred. But we consider it a devilish doctrine to resist the magistrates by the outward sword and violence. We would much rather suffer persecution and death at their hands, and whatever is appointed us to suffer." Rom. xiii. 2. Wisd. vi. 3. 1 Pet. ii. 13. Titus iii. 1.

The Lady. "It is however laid to your charge, and they do very ill that excite uproar: but I sincerely believe what you say hereupon."

Jaques. "My lady; do we not read much of the same kind, how that wicked men spoke untruly of the apostles themselves, and the whole Christian multitude, and sought by many evil charges to stir up the higher powers to vengeance against them? yet it was all falsehood." Acts xxviii. 22; xxiv. 5. Luke ii. 34.

Lady. "Do you not think that all are lost that are not baptized in your way?"

Jaques. "Oh, no, madam; judgment belongs to God alone, who will reward every one according to his works, as plainly appears in many places of the holy scripture. Besides, water has no power to cleanse us from sin, as Peter says; but is only a token of all obedience." Matt. vii. 1. Rom. xiv. 4. ii. 1. 2 Cor. v. 10. Matt. xxv. 32. 1 Pet. ii. 23. Matt. iii. 15.

Lady. "When you have been baptized, tell me, can you then still sin?"

Jaques. "Yes, indeed, madam; for that clearly appears from Paul's words; for we are encompassed still with a weak sinful body, and offend in many things. But we must continually crucify and put the same to death, and not do or fulfil the works of the flesh, otherwise we should, by the righteousness of God, be consigned to everlasting death." Rom. vii. 14, 18. Gal. v. 17. James iii. 2.

Lady. "In what then do you differ from the inquisitor; let me hear now?"

Jaques. "Madam: In that I will in no wise receive his doctrine, except he first clearly show me that it every way agrees with God's word; otherwise he labours in vain. My faith is founded alone upon the pure word of God. John vii. 38.

Concerning the use of infant baptism, we speak with
Matt. xv. 13. Gal. i. 8. reason against it, as being no command of Almighty God;
Mark xvi. 16. but much rather an invention of men, considering that the
Matt. v. 3. Deut. i. 39. young children have no knowledge or discernment whatever of what is required and contained in the baptismal service. But Christ, from affection to such innocents,
Matt. xix. 14. without their seeking it themselves, graciously promised
Mark x. 13. Matt. xviii. 3. them the kingdom of God. Besides this, madam, I
1 Cor. xiv. 20. think the papacy chargeable with many other errors; for they seek to bring Christ into the bread, or to change
[102] the bread itself into his flesh and blood. This we can by no means believe; but consider it as a gross
Mark xvi. 19. error and absurdity. But we believe that Christ is truly
Luke xxiv. 50. ascended into heaven, and sits at the right hand of the
Acts i. 9. Father. Believing this, we neither believe nor hold any salvation to be in their meal, or their mass, or purgatory,
Gal. i. 14. 1 Tim. iv. 2. or their prayers for the dead, or in any such inventions of
Matt. v. 13. men, which abound among them, none of which are known in the sacred scriptures, but are excluded therefrom. But in opposition hereto, we invoke God, and seek our salva-
Jer. xiii. 16. Josh. vii. 19. tion in him, and not in any creature; that we may not rob God of the honour due to him, by giving the same to any of the creatures he has made."

The provincial being now come, he began to speak, saying: "Will you not believe in the sacrament, which Christ himself instituted?"

1 Cor. xi. 24. 1 Cor. x. 16. Acts xx. 7. Matt. xxvi. 26. Mark xiv. 22. *Jaques.* "Sir, Paul says that the bread is broken in remembrance of Him, and the cup of blessing is a communion of the blood of Christ." Herewith he (the provincial) ended his discourse.

The Lady. "I consider the worst in you to be, your refusal to baptize the children; for all Germany, and every kingdom, regard your conduct as heresy."

Acts xxviii. 22. 1 Cor. iv. 9. *Jaques.* "Madam, such is indeed the truth, that we are every where contemned, and are (like the apostolic band)

spoken against in all the world; but do not think that all such will therefore in the last day be lost?" Matt. v. 11. 2 Pet. ii 2.

Lady. "My dear child, consider; I beg you to come over to our side, and repent; you will then be freed from this trouble, and I again fully promise to procure your entire deliverance and freedom." 1 Macc. iii. 18. 2 Macc. vii. 24.

Jaques. "Madam, I thank you heartily for the affection and kind disposition you have towards me; but I will not exchange my faith to please any mortal being, unless I am proved by the scripture to have erred; that I might be the friend of God, I have given myself over entirely to him, in whom I hope to live and to die." Gal. i. 10. Heb. xiii. 8. Eph. ii. 20. Acts xxiv. 16. Phil. iii. 8. John xv. 14.

Lady. "My son, look at all this multitude of people. I compassionate you, and earnestly beseech you to repent of your baptism, and continue not thus hardened. Should you, so young a child, die in consequence, it would be a heavy cross to my heart; take the course then by which you may again be at liberty and return to your home." 2 Macc. vii. 24.

Jaques. "Madam, in my baptism I can find nothing criminal, considering that herein I have followed not my own will, but the institution of our Lord Jesus Christ. Could I have found another and better way to the kingdom of God, it would not have taken place; for I was desirous with my whole heart to seek the Lord my God." Mark i. 5. Matt xxviii. 19. Mark xvi. 16. Acts xix. 5. Isa. lv. 6. Matt. vii. 7.

Lady. "Could they then all err, so many learned men, who were before you? can you dare be thus presumptuous?"

Jaques. "Madam, in Israel there were as many as four hundred prophets against one Micaiah, who alone spoke the truth, and was fed on bread and water; but king Ahab found it to be true too late in his distress." Jer. xviii. 18; viii. 8. 1 Kings xxii. 27. 2 Chron. xviii. 5.

The Lady finally said: "I find many good qualities in you; but your greatest error I hold to be in your baptism: that I do not think to be of God."

She had him repeatedly brought before her; but he if young in years was old in the knowledge of the Saviour, and settled on the foundation-stone, Jesus Christ, so that he valiantly warded off, with the sword of the Spirit, which is the word of God, all the crafty attacks of Satan, whether by cruel threatenings or fair promises of the kingdom of this world. And since by no means would he deny Christ, he was condemned by the rulers of the darkness of this world to pass from life to death; and thus witnessed and confirmed his sincere faith in the truth by a bloody death, and obtained through grace the crown of everlasting glory.

Wisd. iv. 8. 1 Cor. xiv. 20. Matt. xvi. 18; vii. 24. Matt. iv. 8. Eph. vi. 17. Eph. vi. 12. Rev. ii 13. 2 Tim. iv. 8.

Concerning this, see a hymn in the Golden Harp, beginning, "At Leeuwarden on a day."[n]

HANS OF MONSTER, AND BARTEL, AND OLD JACOB, PUT TO DEATH AT THE HOUSE AT BERCHEM, OUTSIDE ANTWERP.

From the beginning it has often been heard and seen that the truth and its pious confessors have been envied and trodden down. In many ways they have had much to suffer. This also appeared, among others, some time after Mary of Beckum with her sister had been offered up at Delden. A faithful brother, by name Hans of Monster, was in confinement without the city of Antwerp, at the house at Berchem, for the sake of the truth. As it is earnestly taught and highly commended to us, by the mouth of Jesus, to visit the sick and the captives in their affliction, it fell out that a companion, whose name was old Jacob, and another called Bartel, led thereto by the Spirit and from brotherly love, walked from Antwerp to

Rev. xiii. 8. Acts iv. 32. 1 Mace. ii. 50. 2 Tim. iii. 12. Matt. xxv. 37. Heb. xiii. 3. Luke ii. 27. John iii. 16. Tob. i. 13.

[n] [In K. Vermander's Golden Harpe, Haarlem, 1627, p. 528, translated from the French, Ten Cate's Doopsg. in Friesland, p. 76.]

Berchem, in order to comfort their brother, according to their ability, in his affliction. On arriving there, old Jacob was stopped by the envious, who thought that he was a teacher and an elder: for at that time the sanguinary papists had set three hundred guilders upon the teachers' heads, to be given to any one who should deliver [103] them into the hands of the executioner. As old Jacob had a very good utterance, and could well defend himself out of God's word, they hoped by him to earn the aforementioned money. In this they were disappointed, seeing that Jacob was not a teacher. Nevertheless they retained in custody these two, and put them into prison with their companion. And forasmuch as they were mutually built upon the immoveable rock Christ Jesus, they remained steadfast amidst all these tempests. Since they could not be made by any kinds of torture to swerve from the truth, they were together put to death at the house at Berchem, and having piously laid down their lives for the truth, they are now, with all the saints of God, awaiting the blessed resurrection to everlasting life.

Matt. xvi. 16.
Matt. vii. 24.
Apoc. vi. 11.
1 Thess. iv. 16.

It happened soon after the conversion of the above mentioned Bartel, with another called Gerrit, that these two young companions stood by when Mary of Beckum and her sister were offered up at the house at Delden. They testified that they heard Mary of Beckum say, and publicly declare before the people, as she was about to be fastened to the stake to be burned, "This stake," said she, "at which I shall be burned, you will yet see sprout out, by which you may know that this is the truth for which we suffer and die." These two youths, who themselves heard this, went some time afterwards, of their own accord, to the stake, and saw it sprouting out. Being hereby terrified in their minds, they departed together to Antwerp, to make inquiries for such people, and being come to an elder, Hendrik of Aarnem by name,

and Jan Lubbertson of B., they made known to them the circumstance above related. Hendrik of Aarnem said in reply, "I should not dare to repeat such a thing after you." To which they said, "Ought we not to declare what we ourselves have seen and heard?" And they thus continued to assert what had taken place with Mary of Beckum. They accordingly inclined their ears to the truth, became penitent and converted, and united themselves to the church of God. The one named Gerrit went afterwards to Amsterdam, and lived and died there, but Bartel resigned his life for the truth, as has been narrated.

TWO YOUNG FEMALES.—About A.D. 1550.

It happened in the bishopric of Bamberg,[o] about the
Hos. ii. 21. Colos. ii. 6. Matt. xxviii. 19. year 1550, that there were two young maidens, married by faith to the Lord Christ. Having received him, and according to the doctrine of Christ, on the declaration of
Mark xvi. 16. Rom. vi. 4. their faith, been baptized, and being risen from the death of sin, they sought to walk with Christ in newness of life. In order to hinder this good design, and, as much as in their power, to extinguish these pious purposes, they were
[104] sought out by the antichristians. They threw these two
Acts xvi. 24. young lambs into prison, where they most severely tortured them, and by other unchristian means sought to
Colos. ii. 7. effect their apostacy. But inasmuch as they were firmly built upon Christ, they remained amidst all these trials
Rev. ii. 10. faithful and immovable. They were therefore condemned by the ruling powers (who in these matters are commonly
Acts v. 42. disposed to follow the counsel of the false prophets) to suffer the punishment of death. They were cheerful and undismayed. When they were led out to death, their

[o] [In Bavaria. It is, or rather was, a small principality, the sovereigns of which were haughty and powerful prelates.]

persecutors, by way of contempt and mockery, set wreaths of straw upon their heads, on which the one said to the other, "Since Christ wore a crown of thorns for us, why should we not, in return, and for his honour, wear this crown of straw? Our faithful God will, instead of this, set a beautiful crown of gold and a glorious garland upon our heads." Thus did these two young creatures, following their Captain, Jesus, arm themselves with patience, and die with steadfastness, being faithful unto death, obtaining through grace the glorious crown at the hand of God in heaven.

Matt. xxvii. 29. Mark xv. 17. John xix. 2. 2 Tim. iv. 8 Rev. ii. 10. 2 Pet. i. 6. Matt. x. 22. Rev. ii. 10. 2 Esd. ii 46.

Of these two maidens it was said by their gainsayers to their praise, that they died altogether undismayed and immovable, that they laid the right foundation and ground of Christian faith in their Redeemer Christ Jesus, whom they openly confessed, and to whom in their distress they cried, and in whom, with a firm and steadfast hope, they died. So that even by their own party it was doubted whether they themselves were not fallen into greater errors before God than these two young females, notwithstanding they had been anabaptists.

Whoever pleases, may read, concerning this history, Johannes Manlius, printed at Frankfort, A.D. 1550.

A YOUNG COMPANION OF FIFTEEN YEARS.

A.D. 1550.

At this time a young associate of fifteen years of age,[p] was also deprived of life, and in great steadfastness suffered death at Leeuwarden, whose faith was similar to that of the two before named young females who were put to death at Bamberg.[q]

[p] [This would appear to be the same youth whose interesting narrative is given above, at p. 355.]

[q] See the sixteenth book of the Fall, &c., edition 1620, in the year 1550, page 1130, col. 1. [P. J. Twisck's Chronica, &c. ii. 1130.]

OF A PROCLAMATION TO INTRODUCE THE INQUISITION. A.D. 1550.

Of the bitterness of the so-called clergy, against all who followed the evangelical doctrine.

At this time, as may be inferred from the state of things, the bitterness of the so-called Roman priesthood against those who sought to follow the evangelical doctrine of Jesus Christ was more and more inflamed, and burnt with increased violence. They had brought the emperor to be willing, by edicts, again to arouse the inquisition to employ its power over the consciences of the inhabitants of the Netherlands, which had for some time appeared to be diminished, and to introduce it with more severity than before. These powers it proceeded to exercise, not however without great dissatisfaction and distress on the part of the inhabitants in general of the said countries. Of this a certain author writes thus:—

"Although before this there had been many severe edicts issued from time to time to suppress the followers of the gospel, whereby many thousand persons in these Netherlands were shockingly put to death for the faith, yet the hatred and disaffection of the people was first justly increased in the year 1550, by the edict concerning the inquisition, issued by the Emperor Charles the Fifth, at Brussels, on the 29th April. It was thereby discovered that from that time forward the spiritual inquisition was openly intended to be introduced, and that the civil power was to be employed fully to carry out the punishment ordained by its cruel and bloody mandates," &c.[r]

Perfectly, &c., says the writer, but, *fully to carry out* is plainer.

Further remark:—Although the writer (in what follows)

[r] Chronicle of the Fall of the Tyrants and Yearly Histories, the second vol. edit. 1617, in the year 1550, page 1129, col. 1, compared with Eman. de Met. lib. 1. Pieter Bor. lib. 1. Origin of the Commotions in the Netherlands (the old edit.), fol. 5, 6.

says that some magistrates would not publish this edict concerning the inquisition, and that some, by humble petition to the emperor, obtained some alleviation: it nevertheless proceeded so far that actual measures were privately employed to carry out the proclamation by means of the inquisitors, whereby the minds of men became so much the more uneasy and sorrowful, inasmuch that many took their departure from the towns of Brabant, particularly from West Flanders.[8]

REYER DIRKSON,

A BOATMAN, FOR THE TESTIMONY OF JESUS CHRIST, AFTER SUFFERING DREADFUL TORTURE, AT AMSTERDAM IN HOLLAND, BURNED TO DEATH.—A.D. 1550.

Of the pious hero and champion of Jesus Christ, Reyer Dirkson, who ranged himself under the bloody banner of Jesus Christ.

At this time there was a pious hero and valiant champion of Jesus Christ, although but of little account according to the judgment of the world. He kept a little boat, whereby to earn his bread, by sailing about the river called the Amstel. His name was Reyer Dirkson. He ranged himself under the bloody banner of the Saviour, by joining the church of the cross, called contemptuously by men anabaptists. For about three years he was made

[8] See the authors before referred to. [This edict excited the most terrible apprehensions in the minds of the people. Commerce was brought to a stand. Many merchants of Antwerp, both English and native, packed up, or sold their goods, and prepared to depart. Houses lost their value, servants their situations, and artizans their work. Many fled to East Friesland and to England. Antwerp, with some other towns of Brabant, refused to publish the edict, and finally obtained, by another dated 25th September, some modifications in its most obnoxious provisions. In some places, however, the inquisition was brought into cruel and bloody operation. If the protestants obtained some relaxation of its severity, it was not extended to the baptists. Protestants and papists united to oppress and persecute them. Many fled to Franeker, Harlingen, and other Frisian towns from the persecutions they endured in Flanders and Brabant. Het Beginsel, &c., p. 22. Brandt, i. 90. Ypeij en Dermout, i. 152. Sleidan, lib. xxii. fol. 360.]

sensible that, in very deed, the kingdom of heaven suffereth violence, and that the violent take it by force; that he [105] could never arrive at the abundance of the blessed palace of God unless he first pressed through the strait gate, in such wise that his flesh, yea his whole body, remained hanging on the posts, and that in the burning fire, as food for birds and wild beasts.

He pressed through the strait gate so that his flesh remained hanging to the posts.

Respecting his apprehension, torture, and death at Amsterdam in Holland.

He was apprehended at Amsterdam in Holland, and after most distressing tortures, being unwilling to waver from his faith and the promise he had made to God in his baptism, he was condemned to death as a heretic, and brought to his end in burning flames.

Item, of his sentence of death.

All this may be gathered from the following sentence, read on the day of his death before the tribunal at Amsterdam by the popish rulers.

SENTENCE OF DEATH OF REYER DIRKSON, BOATMAN.

Concerning the articles of accusation brought against Reyer Dirkson. 1. That he had connected himself with the anabaptists (that is, re-baptizers). 2. That he was of corrupt judgment concerning the sacraments of the Romish church. 3. That this was opposed to the (Roman) catholic faith, the institutions of the said church, and the written laws and

Whereas Reyer Dirkson, boatman, freeman of this city, did about three years ago attach himself to the teaching, errors, sects, and heresies of the anabaptists (or re-baptizers), being of erroneous judgment concerning the sacraments of the holy church, contrary to the holy Christian faith, the ordinances of the holy church, the written laws and edicts of his imperial majesty, our gracious sovereign, and moreover persists in his errors and heresies, notwithstanding the instruction given him in the true faith:

Therefore, my lords of justice, having heard the charges preferred by the sheriff in the name of his imperial majesty against the aforesaid Reyer Dirkson, together with his confession, and having maturely considered the nature and circumstances of the said case, do condemn the said Reyer Dirkson, in pursuance of the said edict, to be executed by fire by the executioner: further declaring his goods to be

confiscated to the use of his imperial majesty, as Count of Holland, without prejudice or diminution of the privileges of this city.

proclamations of his imperial majesty.

Pronounced, and delivered over to punishment by the executioner, the sixteenth day of August, A.D. 1550. Present, the sheriff, all the burgomasters, and all the aldermen, except Jan Dunen.

4. That he was desirous of abiding in this judgment, and refused to be brought therefrom. Reyer Dirkson was, on the grounds above recited, executed, by being burned alive. All his effects were likewise confiscated.

Concerning the time when Reyer Dirkson was tortured.

This Reyer Dirkson was examined by torture the 9th July, A.D. 1550.

Extracted from the Criminal Records deposited with the secretary of the city of Amsterdam.[t] N. N.

A SMITH AT KOMEN.—A.D. 1551.

At Komen in Flanders, in or about the year 1551, a smith was apprehended for the cause of divine truth. Boldly confessing his faith, from which he refused to swerve, he was condemned to die in two different ways: namely, if he recanted he was to be executed with the sword, but otherwise to be burned alive; in consequence of which two kinds of implements were prepared. But the magistrates, seeing the multitude of people, and apprehensive of disturbance, kept the brother in prison. Some individuals therefore climbed up the prison, and broke through the roof, in order to see what was done with the sufferer. At last one knocked at the prison door, anxious to know if the brother was alive or dead. Having been admitted, he immediately came out again with his hand besmeared

Matt. xxi. 26.

[t] [Two women were martyred this year by fire in Gelderland, at the command of the Chancellor and the Council. Ten Cate's Doopsg. in Holland, &c. i. 49.]

with blood, which he showed to the people, saying, "He is
Matt. xiv. 10. dead! he is dead!" After this they brought the dead man out on a ladder, with his head lying between his legs. Then then laid him, with the ladder, upon the wall of the churchyard, where the priest pronounced a long discourse (or preached a sermon), saying, among other things, that the prisoner had renounced his heresy, and had again embraced the church of Rome and her saving faith; and as he thus was in a good state of mind, said he, he was immediately executed, before he could again fall into his old errors. It was however firmly believed that the priest belied the deceased, the rather because he said, after the recital of the sentence, that the brother abode obstinately by his former confession. Thus does God compel the wicked themselves, in reporting their lies, to reveal unawares the truth of the transaction.

GILLIS AND ELIZABETH.—A.D. 1551.

Acts xi. 26. Matt. xxiii. 8. Rom. xvi. 1. In the year 1551, the 21st of July, two pious Christians, a brother named Gillis, and a sister named Elizabeth, were condemned to death as heretics at Ghent in Flanders, pursuant to the emperor's edict. They were brought out to die, not at the usual time, but at one o'clock in the after-
Matt. vi. 7. noon. Arriving at the scaffold, they offered up their prayer to God. In the meantime the executioner unlaced the bands of Elizabeth's petticoat, which, as she stood up, fell off; and she thus stood there in her shift and linen drawers, which the executioner, for the sake of sport, had caused her to put on. Quite ashamed, at being thus treated, she immediately stepped to the stake, saying: "I thank thee, O Lord, that I am counted worthy to
Acts v. 41. Luke xxi 19. suffer for thy name. I now stand on the touch-stone, by

which the chosen of God are tried. O Lord, strengthen [106]
me, and delay not." Gillis said: "My dear sister, be patient in your suffering, and comfort yourself in God; he will not forsake you." "O my dear brother," said she, "I will never separate myself from him."

Gillis then exclaimed: "O Lord, forgive their sins who Luke xxiii. 34.
here put me to death: because they know not thee, they know not what they do." Finally, they prayed aloud: "O heavenly Father, into thy hands commend we our Luke xxiii. 46.
spirits;" and thus, by fire, they came to an end, blessed 1 Pet. iv. 12.
and well-pleasing to God.

JORIS, WOUTER, GRIETGEN, AND NAENTGEN.

A.D. 1551.

In consequence of the great and vigorous persecution Acts viii. 1. Acts xi. 26.
of true Christians in every part of the Netherlands, four pious Christians, among others, fled from Lier in Brabant, in the year 1551, to Ghent in Flanders; their names were, Joris, Wouter, Grietgen, and Naentgen. They had not long resided there before they were betrayed by a Judas, and led from their houses to prison.[u] There they cheerfully thanked God, and sang his praise, that they were Acts v. 41.
counted worthy to suffer for his name. When now they were assailed by the monks and other sophists, they freely confessed their faith; from which they could by no deceitful artifices be brought to depart. They valiantly opposed, with the truth, the seducers who sought to destroy their souls. In accordance with the emperor's mandate they were therefore condemned to death, because they had fallen away from the Romish church, had despised infant Matt. xvi. 16.
baptism, and had been baptized on a profession of their faith. They were condemned to be burned at one stake,

[u] [Or the Gravensteen, the castle already mentioned.]

without being strangled. They thanked the court, and Grietgen said: "Gentlemen, three stakes can be spared; we can all four die at one; for we are all spiritually of one
Rom. xii. 16. mind." They were glad in the Lord, greatly praising him. Naentgen said: "This is the day for which I have earnestly longed."

Eight monks now came to trouble them, but they would not receive their counsels. Grietgen said: "Take off your
Eccles. xviii. 23. long garments; teach yourselves, before you undertake to
Rom. viii. 36. teach others." As sheep to the slaughter they were led to death. The monks went with them, to whom they said: "Do remain behind, leave us in peace: for we know you well, and desire not to hear you." Reaching the scaffold, Joris spake to the people: "Understand, that we
John xii. 26. 1 Pet. iv. 15. die not for robbery, murder, or heresy." At this the
Acts xx. 36. monks were wroth, and contradicted it. They then fell upon their knees, made their prayer to God, and standing
Rom. xvi. 16. up, saluted each other with the kiss of peace. As they now with a cheerful countenance were speaking to the people, the monks, in order to hinder them, went and stood before them; but one of the people called out: "You furious antichrists, stand back, and let them speak." Wouter said: "Citizens of Ghent, we do not suffer as heretics, or as Lutherans who hold the beerpot in one hand and the testament in the other, thus dishonouring the word of God, and acting like drunkards;[x] but we die for the pure truth." The executioner hung each of them by a noose to the stake, but did not strangle them. They

[x] [A contemporary writer, J. Andreas, speaking of the ministers, thus depicts the Lutherans of his time. "There are indeed a great multitude of good lazy fathers, who in the week scarcely once look at their bibles, who for scribere write bibere, and possess more calices than codices: parasites and diners-out, who almost every meal seek out a fresh host, and take in as much beer and wine as they are able, and that of the best." "Never," says Sebastian Frank, "has there been such tippling, from the women even to the child." Arnold's Ketzer-Hist. ii. 167. Dollinger's Reformation, i. 191.]

then encouraged each other, saying: "Let us now piously strive; for this is our final pain. Hereafter, we shall rejoice with God in endless happiness." While hanging in torture, before the fire was kindled, Joris fell through the noose, and Wouter called out: "O brother be of good courage." "O Lord," exclaimed Joris, "in thee I trust. O strengthen my faith!" The fire then began to burn. They cried out: "O God our Father, into thy hands we commend our spirits." Thus they offered up themselves, according to the will of God, and their faith, like gold in the fire, was proved, and found genuine, and was thus accepted of God.

Matt. xxv. 22.
Luke xvii. 5.
Luke xxiii. 46.
Rom. xii. 1.
1 Pet. i. 7.

CATHARINA.—A.D. 1551.

Eight days after the sacrifice of the last named persons, a female, named Catharina, was likewise condemned to the flames. While in confinement she was greatly annoyed by the monks who sought her recantation. But she said: "So firmly do I hold my faith, that for it and for the honour of God, I will suffer myself to be roasted at the stake. What would you do for your faith? I think not much; amend your ways therefore before you come to shame." Being now sentenced to be burned alive, on her way to the stake, she was greeted by a brother; and having reached the scaffold, her hands were, at her request, unbound. She then kneeled down, and ardently prayed to God for strength, which he afforded her; for, standing up, and while being bound to the stake, she courageously declared; "For the sake of the truth am I about to die. What then it is in your power to do, I am ready, undismayed, to suffer." A deceiver then came to comfort and strengthen her, as he said. But she replied: "Oh, be

Acts xx. 36.
Luke xvii. 5.

silent! I am weary of your interruption. Leave off comforting me, and comfort yourself; for he, for whose name
Luke xxi. 12. I suffer, will now be a comfort to me." With a steadfast confidence in God she was then burned alive in the sight
Rom. xii. 1. of all, calling upon the Lord, offering up her soul and
Matt. x. 22. body a burnt sacrifice unto God with a constant mind.

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[107] JOHANNES BAIR.—A.D. 1551.

In the year 1528, on Wednesday after All Saints' day, [November 4th] the brother Johannes Bair of Lichtenfels, was apprehended for the faith and truth of God, and lay twenty-three years a prisoner in a tower at Bamberg, in Franconia,[y] in consequence of his steadfastness, as was understood from the letter which he wrote from thence to the brethren, the elders of the church, of which these are the contents: —

Dear brethren, I have received the writing desk, the account of our worship, faith, and teaching, and six lights, or candles, and pens; but the bible, in particular, I have not received, though standing first in the list. Now, this is my prayer, that, if you have it, you will forward it me; for this above all things I wish to have, if it be according to the will of God. I suffer much for want of it, and
Amos viii. 11, 12. have endured great hunger and thirst for the word of the Lord during many long years. Of this I make my complaint to God and his church, for it is full twenty years, save eight weeks, since the day of my miserable

[y] [Now forming part of Bavaria. Lichtenfels is about twenty miles to the north of Bamberg. It is probable that Bair was imprisoned in the donjon, or round tower, of the Altenburg, the ruins of which still exist about a mile and a half from Bamberg. This castle was reduced to ruins by the margrave Albert of Baireuth in 1553.]

imprisonment: the Wednesday after All Saints' day is the anniversary of it.[z]

I, Johannes Bair of Lichtenfels, of all men the most miserable and the most forsaken, the prisoner of Jesus Christ our Lord, make again this my complaint before God and his angels, and also his servants, churches, and congregations. Now, my brethren and sisters, the best beloved of my heart in the Lord, beseech God for me, that he would deliver me out of this peril and great distress—a distress that is unspeakable. This God knows, and my poor self, and you likewise know it with me. Herewith be it commended to God. Written at Bamberg, in a dark hole, in the year 1548. Eph. iii. 8. Eph. vi. 18, 19.

After writing this he lay three years more in confinement, that is, twenty-three years; when, with a cheerful heart, in the year 1551, he slept in the Lord in prison, and obtained the martyrs' crown. 2 Tim. ii. 3.

JERONIMUS SEGERSON, WITH HIS WIFE LYSKEN DIRKS, AND TALL HENDRIK.—A.D. 1551.

In the year of our Lord 1551, Jeronimus Segerson, with his wife Lysken Dirks, and tall Hendrik, fell, at Antwerp in Brabant, into the hands of the tyrants for the testimony of Jesus. There, through God's grace, they suffered and endured many cruel torments and rigorous examinations. And inasmuch as, through faith, they were so firmly united to their leader Christ Jesus, that they could not be brought by any means to fall away from him, the said Jeronimus Segerson and tall Hendrik were, on the 2nd September, A.D. 1551, brought to the slaughter, and with great steadfastness gave up their bodies, each fastened to a stake, an acceptable sacrifice unto God.

[z] [The date of this letter would therefore be about the 9th Sept. 1548.]

Lysken Dirks, the wife of Jeronimus Segerson, being pregnant, they put, after her confinement, into a sack, and early in the morning, between three and four o'clock, before the people were up, they barbarously threw her into the Scheldt, and drowned her. It was, however, seen by some, who bore testimony to her firm and steadfast faith even unto death. They rest now together under the altar.

Read the excellent letters that follow, which testify their strong faith, firm hope, and ardent love to God and his holy truth.

A Letter of Jeronimus Segerson, written in the prison at Antwerp to his wife, named Lysken, who likewise lay a prisoner there.—A.D. 1551.

Fear God always.

In lonesome cell, guarded and strong, I lie
Bound by Christ's love, his truth to testify;
Though walls be thick, the door no hand unclose,
God is my strength, my solace, and repose.

Jude 1, 2. Col. ii. 7. 1 Pet. iv. 8. Grace, peace, gladness, joy and comfort, a firm faith, good confidence, with an ardent love to God, I wish my most beloved wife, Lysken Dirks, whom I married in the presence of God and his holy church, and took thus, 1 Cor. vii. 2. agreeably to the Lord's command, to be my wife.[a] Con-

[a] [The baptists at this period refused to be married by the clergy of the dominant church, but were united before the church of which they were members. This was made a matter of reproach and accusation by their enemies, as if they encouraged and practised licentiousness. Instances will occur in the subsequent cases of the martyrs Anneken Hendriks, Van Kuyk, and Jan Hendrikson. When marriage became a civil act in the Netherlands, in 1574 and 1580, the baptists ceased to marry in their assemblies, and resorted to the civil authorities. Ten Cate's Doopsg. in Holland, i. 152–154.]

solation, joy, and gladness, my dear wife, be increased and multiplied unto you.

I pray the Lord very earnestly for you, that he will comfort you, and remove what is too heavy for you. I know well, my chosen lamb, that you are greatly dejected on my account; but put away all sorrow, and look to Jesus, Heb. xii. 2. the Leader and Finisher of our faith, and let us henceforth walk in all righteousness and holiness, as the children of peace. Let us employ well the time of grace, and think what great mercy the Saviour has shown us. Oh, my Rom. vi. 15. dear wife, think only what a faithful God we serve. He will not suffer us to be ashamed. Think how faithfully he 1 Cor. x. 13. led the children of Israel through the Red Sea with an outstretched hand, out of Pharaoh's house of bondage, and Ex. xiv. 21. from the land of Egypt. Think how they had to prepare themselves before they could depart, and how they ate the paschal lamb with unleavened bread, and must eat it Ex. xii. 11. [108] standing, and how they covered up in their garments the unleavened bread they had, and began to depart toward the wilderness. The angel of the Lord went before them, Ex. xiii. 21. by day in a pillar of cloud, and by night in a pillar of fire, and thus enlightened them. But when they were afraid of Pharaoh and his host, the people began to murmur Ex. xiv. 10. against Moses, for they had no steadfast confidence in the Lord that he would lead them forth; but the Lord told Moses what he would do, and how he would display his power on Pharaoh and on his host, and he commanded Moses to take his rod and stretch forth his hand over the sea, and when Moses did so the sea dried up, and the waters were divided, and became a wall unto them on the right hand and on the left, so that they went through the sea dry-shod. But Pharaoh pursued them with his host, and was drowned with all his captains and people; while Israel passed through without loss, and praised and gave Ex. xiv. 29 thanks to God, that he had delivered them from Pharaoh's Ex. xv

house of bondage. But they were not yet in the promised land. They came into the terrible desert, where there was no bread. The bread which they had brought out of Egypt was not much; it was the unleavened dough which they had brought in their clothes on departing from Egypt. Then were they disheartened, because they had
Ex. xvi. 16. nothing to eat; but the Lord fed them with bread from heaven.

In like manner, my most beloved wife, we have not overcome all things when we have confessed the truth and separated ourselves from the world, and renounced all sensual delights and desires. We must likewise wrestle with enemies, that is, we must wrestle here in this
Eph. vi. 12. world with emperors, with the powers and princes of this world. We must in this world suffer, for Paul has said
2 Tim. iii. 12. that *all that will live godly in Christ Jesus, must suffer persecution.* We must completely conquer the world, sin, death, and the devil, not with material swords and spears,
Eph. vi. 17. but with the sword of the Spirit, which is the word of God, and with the shield of faith, wherewith we must quench all sharp and fiery darts, and place on our heads the helmet of salvation, with the armour of righteousness, and our feet be shod with the preparation of the gospel. Being thus strengthened with these weapons, we shall, with Israel, get through the wilderness, oppose and over-
2 Tim. iii. 8. come all our enemies. They must be brought to shame who fight against the truth.

When now the children of Israel were passed through
Deut. viii. 2. the wilderness, that terrible and fearful wilderness wherein were fiery serpents, and had journeyed therein forty years,
Num. xxi. 3. and surmounted so many perils, and had taken so many cities and countries on this side Jordan, still they had not yet entered into the promised land. They had not yet
Deut. xxxiv. 12. passed over Jordan; but the Lord showed Moses the promised country from afar. O my dear wife, I have likewise

seen from afar that promised land. I hope soon to enter the beautiful city so richly adorned, that John describes. Its foundations are twelve precious stones, its walls and streets of pure and transparent gold: the city has twelve gates, each gate of pearl, and there is no night there, for the Lord God enlightens it. And the Lord told Moses that he should not bring that people into the promised land, but Joshua brought them in, and the Lord led them dry shod through the Jordan. He commanded them that they should keep his laws and statutes, and he would drive out all their enemies before them. When they transgressed his commandments and statutes, the Lord gave them over into the hands of their foes, so that they were slain by their enemies. Even when they had passed over Jordan, they were not yet in full possession of the land of promise, which flowed with milk and honey; they had to take possession thereof by mere force, and to slay all their enemies, and burn their cities with fire. In like manner must we also enter the promised land by force, for Christ saith, that *the kingdom of heaven suffereth violence.* I now for the first time know what warfare is; no one knows it better than he that has experienced it, so craftily do they approach in order to seduce us.

Rev. xxi. 14. Josh. i. 2. Josh. iii. 17. Josh. vii. 14. Josh. vi. 21. Matt. xi. 12.

Know that I received your letter by my mother, which I read with tears. I thank you that you therein so heartily comfort me, and I rejoice on hearing that you are so well contented.

Understand, my chosen beloved wife Lysken, that I have been before the margrave, who had there with him two Dominican friars, and two justices, and the recording clerk. He asked me if I had not yet thought better of it, saying that he had allowed the two good gentlemen to save my soul,[b] if I would repent. I replied,

[b] [That is, the two Dominican friars had permission to absolve him, if he would repent.]

that I would not renounce my faith, for it was the truth. They then asked me what my faith was? I said to the monks, "Ask the margrave, to him I have confessed my faith; ask it of him." They harassed me sorely; but I would say nothing at all to them. They asked me how I knew that it was the truth? if God had spoken to me by word of mouth? As they could get nothing more from me, my confession was read, namely, that I did not approve of the sacrament. I said, "No, it was only a bread-god." The priests were wroth that I so contemned their god.
[109] They were desirous of talking with me. I said, "I will not hear you, nor speak with you; but let my brother come here with me, I will then speak with you, and we will make confession of our faith." They then asked me if I was not sufficiently established in my faith, that I thus relied upon my brother? I said, "Yes, my faith is strong enough, but that you should not wrest our words." They said, "We shall not wrest your words." I said, "I know you too well, and am perfectly acquainted with your craftiness." The margrave said, "It shall be granted you."[c] I thought he said that he would bring a bible with him. The priests said, "When the little children are baptized, they then obtain faith." At this I laughed, and asked, "Why then they did not go to Turkey, to baptize the Turks; if men thereby become possessed of faith, as you say, they too would become believers?" They said, "Although men should baptize the Turks, they would nevertheless remain Turks still." They pressed me sore that I would recant, and become a good member of the Romish church. The margrave and the justices were so unrighteously moved with compassion towards me, that they said, "If

[c] [The priests often misrepresented the martyrs as having made a recantation in these solitary interviews, partly to increase their own influence, and partly to induce others to follow their example, and thus injure the cause of truth. To prevent this the martyrs were anxious to have present some of their own friends.]

your life were spared, and you repented, and became a good member of the Romish church, I should have good hope of you: for you are brought here young and for no crime, and I know by whom (he referred to Jelis van Aken[d]). You are also descended from very worthy parents, and your mother is almost dying from grief." I said, "Even if the door stood open, and you should say, 'Go, only say I am sorry,' I would not go: for I am sure that I have the truth." The margrave then said, "If you will not listen, I will have you burned alive." Thereat I smiled, and said, "Whatever you do to me, on account of my faith, I will willingly suffer." He added, "His wife is the greatest heretic there is in the town." 2 Macc. vi. 27.

I cannot sufficiently thank the Lord for all the strength and vigour he gives me in this trial. I find indeed in the present season that the Lord is with us, for he helps us so faithfully in all our need. He is such a faithful leader; he gives his servants such courage; strengthens them so that they do not fear. They neither fear nor tremble, through the great love they have to their heavenly Father: for Paul says: *Who shall separate us from the love of God? Tribulation, or distress, persecution, or hunger, or nakedness, or peril, or sword? as it is written, 'For thy sake we are killed all the day long: we are accounted as sheep for the slaughter.' Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor dominion, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love that is in Christ Jesus our Lord.* Ps. xci. 15. Job v. 22. Rom. viii. 35. Ps. xliv. 22.

Therefore, my most beloved wife Lysken, submit yourself to present circumstances; be patient in tribulation, and instant in prayer, and look at all times to the precious promises every where given us, if we continue steadfast to Rom. xii. 12. 1 Thess. v. 17. Matt. xxiv. 13.

[d] [See before, note, p. 306.]

the end. Let us guard the precious treasure, for we have
2 Cor. iv. 7. this treasure in earthen vessels, and cannot hide it. It every where discovers itself, and is much too precious to be concealed. We are so joyful, having this treasure,
2 Pet. i. 8. which is our faith, hope, and love. These will never leave us barren, should we even be placed in a dark hole, separated from each other. The treasure is of such a nature that it cannot be hidden. The one calls to the other, and pours out his treasure, so that it may be seen. We are so happy! everlasting praise and thanks to the Lord! We call upon him, we sing together, we ex-
Mal. iii. 16. perience great joy in comforting and strengthening each
Ps. lxxxiv. 7. other. The Lord gives us such strength and might, that we cannot thank him enough for the great mercy he displays towards us. Therefore we are not weary; for although
2 Cor. iv. 16. our outward man decayeth, yet the inward man is nevertheless renewed day by day; for our affliction, which is but temporary and light, worketh a far more exceeding and eternal weight of glory for us who look not at the things that are seen, but at the things which are not seen.

Thus, my dear wife, cease not to serve the Lord your
Mark xii. 30. 1 Pet. ii. 21. God with all your heart, and to follow his footsteps. *For*
2 Cor. v. 1. *we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For this we greatly long—for our dwelling which is in heaven; earnestly desiring therewith to be clothed upon; for we would rather be clothed than be found naked; for as long as we are at home in the body,* we are on pilgrimage, and *are absent from the Lord.*

1 Pet. i. 17. Therefore, my dear wife, look diligently that you pass the time of your pilgrimage here with fear and trembling; not, however, with such fear and trembling that we should fear the world, or be afraid or tremble before the world
Matt. x. 28. because they are so furious against us. But we must fear and tremble before the Lord, so that we may keep his

commandments and statutes, and thus finish the period of our pilgrimage in the fear of the Lord, and attain the end of our faith, namely, the salvation of our souls. Then we shall ever rejoice with the Lord, and meet him at the resurrection of the dead. Therefore, fear not the world; [110] for the hairs of your head are all numbered. They have no power, except it be given them from above. Christ saith, *Fear not them that kill the body, but fear him who is able, after he hath killed the body, to cast the soul into hell; there shall be weeping of eyes, and gnashing of teeth, and their worm shall not die, they shall rest neither day nor night.* May the almighty, eternal, and powerful God, so strengthen and comfort you with his blessed word, that you may abide faithful to the end. Then shall you likewise be found under the altar with all God's dear children, where all tears shall be wiped away from our eyes. There shall all tribulation have an end. Then shall our despised body be glorified, and fashioned after the likeness of his glory. Then shall our weeping be turned into laughter, and our sorrow into joy. Then shall we, who for a short space are despised and contemned, yea, persecuted and cast out, and in great reproach, pain, and contempt are brought to death for the testimony of Jesus Christ, enjoy an everlasting triumph, and dwell for ever with the Lord. We shall be clothed with white robes, as John testifies in his Revelation concerning the souls of them that were slain for the word of God and for the witness they bare. They lay under the altar, *and cried with a loud voice, saying, O Lord, holy and true, how long dost thou not judge and avenge our blood on them that dwell on the earth? And to each of them was given a white robe; and it was said unto them, that they should rest yet for a little season, until the number of their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.* Oh! what a glorious company shall we be, when united with the great

Isa. li. 11.
Phil. ii. 11.
Matt. x. 30.
John xix. 11.
Matt. x. 28.
Luke xiii. 28.
Isa lxvi. 24.
Rev. xiv. 11.
Rev. ii. 10.
Rev. vi. 9.
Rev. xxi. 4.
Phil. iii. 21.
John xvi. 20.
Heb. xi. 16.
Rev. i 9.
Rev. vii. 9.
Rev. xx. 4.
Rev. vi. 9.

multitude that Esdras describes; and of which John in his Revelation speaks: that he saw *a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palm-branches in their hands; and they cried with a loud voice, saying, Salvation to him who sitteth upon the throne of our God, and unto the Lamb. These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters; and God shall wipe away all tears from their eyes.* And Esdras testifies concerning the same multitude, and says, that they stood in the midst of the hill of Zion, and were clothed with white raiment; and in the midst of them stood one taller than all the rest; and to each of them he gave palm-branches in their hands, and upon every one of their heads he set crowns. And John says that he *saw a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass having the harps of God. And they sang the song of Moses the servant of God, and the song of the Lamb.* See then, my dear wife, what glorious promises we every where find, which God will bestow, and give to all his dear and sincere children who here abide faithfully by him, and have ended their lives to the honour of the Lord, and washed their robes and made them white in the blood of the Lamb.

2 Esd. ii. 42. Isa. xlix. 10. Rev. vii. 17. 2 Esd. ii. 42. Rev. vii. 9. Rev. xv. 2. 1 Cor. ii. 8. Rev. vii. 14.

Oh! my wife, from my inmost heart beloved, I cannot sufficiently thank the Lord for all the great kindness which he shows to me-ward. He gives me such strength and

power, that I cannot express it. Ah! I now find that the Lord is a faithful helper in time of need. He forsaketh not them that put their trust in him. For he that trusteth in the Lord, shall not be put to shame. He will keep us as the apple of his eye. He will deliver us from all the assaults of the devil, and from the tyranny of this world; yea, he will preserve us, that we shall not descend to hell, provided that we faithfully abide by him unto the end; for Christ saith: He that endureth steadfast to the end, shall be saved.

Ps xci. 15. Isa. xlv. 17. Rom. ix. 33. Matt. xxiv. 13.

Oh! my heartily beloved wife, abide faithful to the Lord even unto death; for the crown is not at the beginning, nor in the middle, but at the end. If you abide faithful to the Lord, he will not forsake you; he will give you the crown of everlasting life, and lead you into his kingdom; he will crown you with praise and honour; he will wipe away all tears from your eyes. My dear Lysken, will he wipe away all tears? then here must first be weeping. He will heal our sufferings; therefore we must in this world first suffer. Yea, we must strive and fight against the roaring lions, dragons, and bears; yea, against the evil, wicked generation of vipers and serpent rulers, and against the subtle serpents of this world, and the wicked seed of Cain. For Paul saith, that *we wrestle not against flesh and blood, but against the rulers of darkness, and against the princes and powers of this world; yea, against the spirits that hover in the air*, which is the old serpent and Satan, that, as Peter says, *goeth about as a roaring lion seeking whom he may devour.* Therefore, be diligent in the conflict with prayer and supplication to the Lord. Cleave fast to the doctrine of Jesus Christ our Saviour, that you may attain to the end of your faith, namely, the salvation of your soul. And fight, with Paul, the good fight. Herewith, my heartily beloved wife and sister, I commend you to the omnipotent, eternal, and mighty God, and to the word of his rich grace, that you may remain steadfast against all the gates of hell. Amen.

Rev. ii. 10. James i. 12. Rev. xxi 4. Matt. v. 4. Ps. xci. 13. Matt. iii. 7. Gen. iv. 8. Eph. vi. 12. Rev. xii. 9. 1 Pet. v. 8. 1 Tim. v. 5. [111] 2 Tim iv. 7. Acts xx. 32. Matt xvi. 18.

Another Letter from Jeronimus Segerson, to the brethren and sisters.

Gal. i. 3. Everlasting joy, peace, and grace from God the Father; and the infinite compassion, favour and love of the Son, our Lord Jesus Christ, who, in mercy, was sent by God the Father for the salvation of all those who of him are
1 Pet. i. 23. begotten again, by his incorruptible word, or gospel, and who do his will; and the solid, unspeakable comfort, power,
2 Cor. xiii. 14. strength, and communion of the Holy Ghost, who, by both, was sent from heaven to be the everlasting consolation, joy, and gladness, of all true penitent and obedient children of God, who have amended their lives, and are risen again
Rom. vi. 4. with Christ, through his gospel, to a new life!—may this same only God strengthen you all unitedly in his eternal
Acts xx. 32. truth, and keep you by the powerful word of his grace in all righteousness, holiness, and truth, even to the end; and
Phil. iv. 7. keep your understanding, heart, and minds, in Christ Jesus. To Him be praise, honour, glory, might, power, and strength, for ever and ever. Amen.

I wish my dear and heartily beloved, chosen brethren and sisters, and all lovers of the sincere and eternal truth,
Gal. v. 14. the real penitential faith which worketh by love, and
1 Pet. ii. 12. avails with God; a pure, chaste, and holy conversation and
Mark xii. 30. walk, in the fear of God; and an ardent love to God, our heavenly Father, and your neighbour, and to his eternal, bright, and unchangeable truth. I pray the Lord for
Eph. i. 18. you, day and night, without ceasing, that he will open the eyes of your understanding, and enlighten your hearts with the knowledge of himself, in order that you may confess what is the genuine truth; that he will confirm you by his divine word, and strengthen you in the faith; that you may walk in the same truth with all lowliness and meekness,
Matt. v. 14. a light to all, and may continue steadfast even to the end. And I beseech the Lord to preserve you from all ravenous

wolves that are gone out from us, and that shall yet arise among you, who will not spare the flock; and from all false, heretical, and devilish doctrine, that springs up under the name of Christ, and assumes the appearance of holiness, just as if sent from Christ, but in reality is sprung from, and sent by Satan. Acts xx. 29. 2 Cor. xi. 15.

Therefore, my dear brethren, be vigilant, watch and pray, for it is very needful; and remember, after my departure, that I have warned you, from my prison, against the false prophets. And thus have I, by the help of God, briefly written to you, and with Peter somewhat admonished you; well knowing that I must shortly put off my earthly tabernacle, and with my brethren and sisters sleep in Christ. Although you yourselves have learned, and are established in, the present truth, yet I think it profitable, somewhat to admonish you, if thereby any may be corrected, edified and strengthened, and the name of the Lord be praised and thanked; and also that I myself may be remembered, as having been an example in what the Lord has bestowed upon me, and as having walked in all humility amongst you. Thus I exhort you, now, my brethren and sisters in the Lord, the beloved of my heart, and *beseech you,* with Paul, *by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this wicked perverted world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.* Mark xiv. 18. 2 Pet. i. 14. 2 Pet. i. 12. Titus ii. 7. Rom. xii. 1. Eph. v. 17.

Oh! my dear brethren, I beseech you from my heart that you will unitedly amend your lives, and renounce the world with its lusts, and jointly consider the life of Christ, how he has gone before us; for John says: *he that saith he abideth in him, ought himself so to walk even as he walked.* 1 John ii. 17. 1 John ii. 6.

Oh! think, my dear friends; it is not enough that we have been baptized in the name of Christ, and are called

a brother or sister of Christ, and bear the name of Christians. Oh, no! the whole of that cannot save us;
1 John iii. 7. for John saith: *My little children, let no man deceive you; he alone that doeth righteousness is righteous, and he that committeth sin is of the devil. In this, the children of God are manifest, and the children of the devil.* And Christ saith: *Ye are my friends, if ye do whatsoever I command you.* And again, saith Christ: *He that loveth me, will*
John xv. 14. *observe my words, and keep my commandments. And he that hath my words and keepeth them, he it is that loveth me.* For
John xiv. 15. John saith: *He that saith he loveth God, and keepeth not*
[112]
1 John ii. 4. *his commandments, is a liar, and the truth is not in him.*
Rev. xxi. 8. And you know that no liar hath any part in the kingdom
1 John iii. 18. of God. Therefore, be not Christians, with the mouth or with the tongue, but in truth and in deed. For it is altogether in vain to bear the name of Christians, so long as we do not resemble him in words, works, and thoughts.
Rom. viii. 29. For Paul saith: *Whom he foreknew, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.* Seeing he has called and ordained you thereto, use therefore diligence to be conformed unto him, that you may be found to be true Christians indeed, if you should come into the tribulation in which we now are; for if we are now therein, you may be called to suffer it to-morrow. Therefore, watch and
Matt. xxiv. 42. pray, for ye know not the day nor the hour. Be therefore
1 Thess. iv 1. 2 Cor. v. 10. diligent that ye may please the Lord; *for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Now the Lord is to be feared. I therefore counsel and beseech you with humility,
Phil. i. 27. that you let your conversation be as becometh the gospel. For, it avails nothing to bear the name of Christians and be called brethren; but the keeping of the commandments
1 Cor. vii. 19. of God alone avails. For I have seen amongst us many

who boast of the Christian name, who love Christ with the tongue, but in deeds deny him. This is greatly to be lamented, for they are like to counterfeit money, that outwardly appears pure gold, but when brought to the touchstone, or the fire, is within nothing but copper. These, in like manner, appear amongst the godly, as if they were real Christians; but when the Lord begins to prove them by tribulation, it is then seen that the building is on the sand, and they prefer their belly to Christ; as now appears in those who are in bonds with us; for until now they had carried themselves, as pious brethren; but now they speak very differently.

Titus i. 16. Matt. xiii. 21. Matt. vii. 26. Rom. xvi. 18.

Therefore, my well beloved brethren and sisters in the Lord, take us for an example; be followers of us, all ye who desire to present an acceptable offering unto the Lord. Be no longer slack and cool in your love, that when you also come into bonds, you may not then be sorry that you have not lived a better life; for herewith the devil tempts us night and day. Therefore, from brotherly love, I warn you that ye take heed to yourselves while there is yet time. For Paul saith, *The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for our sins, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

James v. 10. 1 Pet. v. 8. Gal. vi. 11. Titus ii. 11. Eph. v. 2.

Behold, my dear friends, such a people hath Christ chosen that are not vain and light minded, but who, by patient continuance in well doing, seek eternal life. Thus he hath chosen and called us, to the end *that we should be holy and without blame before him in love.* For such a holy church has he chosen, that it has not a spot or wrinkle; but that it should walk holily, unreproveably, and unblameably

Rom. ii. 7. Eph. i. 4. Eph. v. 27.

before him in love. *Therefore be ye holy in all manner of*
Lev. xix. 2. *conversation, because it is written, Be ye holy, for I am holy.*
Oh! see, my dear brethren; it is time that you looked to
Matt. iii. 10. it, for *the axe is now laid to the root of the trees, and every tree which bringeth not forth good fruit, is hewn down and*
Matt. vii. 21. *cast into the fire.* Not all that shall say, *Lord! Lord! shall enter into the kingdom of heaven, but they that do the will of*
Rom. vi. 11. *my Father which is in heaven.* For as ye are dead unto sin, and are purified through the knowledge of the truth, therefore may ye not be empty, that the devil do not take
Matt. xii. 45. the seven evil spirits with him, and enter into you again, and the last be worse than the first.

Rom. vi. 12. *Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness, but yield yourselves unto God, as those that are alive from the dead, and your*
Matt. xxiv. 20. *members as instruments of righteousness.* Pray that your flight be not in the winter, or on the sabbath. Be not
1 Thess. v. 4. found in the darkness, dear brethren, that that day may not overtake you as a thief. So doing, you shall be children of the light and of the day; for they are not all children of God who boast of their faith, but which is not made
John xiii. 17. perfect by their works. Christ saith, *If ye know these things,*
Matt. vii. 26. *happy are ye if ye do them.* For they that know and do
Luke xii. 47. not, are compared to the foolish: *for the servant who knows his Lord's will, and does it not, shall be beaten with many stripes.* But they who believe with the whole heart, and believing do, are the true children of God, and shall be reckoned amongst the believing in the kingdom of heaven. Therefore I counsel you, and beseech you, with Peter, to
2 Pet. i. 5. give all diligence to *add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; to temperance,*
[113] *divine love; to divine love, brotherly kindness; to brotherly kindness, charity. If these things abound in you, they shall make you that ye shall neither be barren nor unfruitful in the*

knowledge of our Lord Jesus Christ; but an abundant entrance shall be ministered unto you into everlasting life. But he that lacketh these things is blind, and hath forgotten that he was purged from his old sins. Therefore, purify your souls in obeying the truth unto true unfeigned love of the brethren, and love one another with a pure heart, as they who are born again, *not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.* Gird up the loins of your mind, and be sober. Set all your hope in God. Have fervent charity among yourselves, and be of one mind; and mind not high things, but be as the least. Let no corrupt communication proceed out of your mouth, nor spend your time with vain words, which only lead to an ungodly life and course, but rather with whatever is godly to hear, and with whatever is useful to improvement. Let your speech be always with grace, seasoned with salt. For Peter saith, *If any man speak, let him speak as the oracles of God, that ye may be an example to all men.* For Christ saith, *Ye are the salt of the earth; if the salt has lost its savour, it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. For men do not light a candle to put it under the candlestick, but set it on high, that it may be seen of all. And ye are the light of the world; let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.* And Peter saith, *Let your conversation be honest among the Gentiles, that they who speak against you as evil doers, may be ashamed that they have reproached your good conversation in the fear of God.*

1 Pet. i. 22. Eph. vi. 14. 1 Pet. iv. 8. Rom. xii. 16. Eph. iv. 29. Col. iv. 6. 1 Pet. iv. 11. Matt. v. 13. 1 Pet. ii. 12.

And David saith, *He that desireth life, and loveth many days, that he may see good, let him keep his tongue from evil, and his lips from speaking guile, let him depart from evil, and do good; let him seek peace and pursue it, for the eyes of the Lord are upon the righteous, and his ears are open to their cry, but the face of the Lord is against them that do evil.*

Ps. xxxiii. 12.

Therefore beware that the face of the Lord regard you not in anger, for in the last day the ungodly will call to the
Hos. x. 8. mountains and hills, Fall upon us and hide us, that we see not the wrathful face of him that sitteth on the throne.
Matt. v. 20. And Christ saith, *Unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye cannot enter*
Matt. xviii. 3. *into the kingdom of heaven.* And again: *Except ye be converted and repent, and become as children, ye shall not enter into the kingdom of heaven.* See, my dear brethren and sisters, if ye be not thus humbled, give diligence that ye become so. Christ's words are no lie, for he saith, *In those*
Matt vii. 22. *days shall many say, Lord, Lord, have we not eaten and drunk in thy presence, and in thy name have cast out devils? But then will I profess unto them, that I never knew them; depart from me, all ye that work iniquity.* And Paul saith,
Rom. viii. 13. *He that lives after the flesh shall die.* Oh, friends, is there
Ps. xxxii. 9. any hope of you, who are like the asses and the mules, that go so heavily, that they must be driven with blows
Heb. xii. 12. and thrusts? Oh, that is not walking in love! Lift up the feeble knees, and the hands which hang down! Ye
Eph. v. 14. have slept long enough, for Paul saith, *Awake, thou that sleepest, and arise from the dead, and Christ shall give*
Col. iii. 1. *thee light. If ye are risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God his Father. Set your affection on things above, not on things on the earth.*

Oh, my dear brethren and sisters in the Lord, *be ye fol-*
Eph. v. 1. *lowers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour. But fornication and uncleanliness, let it not be found amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye must know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any in-*

heritance in the kingdom of God. Be not yé, therefore, partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; for Eph. v. 8. 1 Thess. v. 4.
the fruit of the Spirit is in all manner of goodness, and righ- Gal. v. 22.
teousness, and truth; and have no fellowship with the unfruit- Eph. v. 11.
ful works of darkness, but rather reprove them. Thus I 2 Cor. vi. 1.
exhort you as a fellow helper, for the Lord saith, *In an* Isa. xlix. 8.
acceptable time have I heard; and in the day of salvation 2 Cor. vi. 2.
have I helped: now is the accepted time; now is the day of salvation. Let us give no offence to any, that our ministry be not blamed, but let us in all things approve *ourselves as the ministers of God, in much patience, in afflictions, in distresses, in stripes, in imprisonments, in tumults,* in nakedness, 2 Cor. xi. 25.
in perils by the sword, *by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,* [114]
by the word of truth, by the power of God, by honour and John vii. 12.
dishonour, by evil report and good report, as deceivers and yet true, as dying and behold we live, as unknown and yet well known, as chastened and not killed, as poor yet making many rich, as having nothing and yet possessing all things.

My dear friends, my mouth has, from brotherly love, been opened unto you, humbly beseeching you that every one of you have the same mind in him that was in Christ Phil. ii. 5.
Jesus, showing indeed such love among yourselves, for that is the message which ye have heard from the beginning, that ye should love one another, for he that loveth 1 John iii. 14.
not abideth in death, *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* My dear brethren and sisters in the Lord, let us no longer 1 John iii. 18.
love with the tongue, but in deed and in truth, and ever be mindful of the poor. Let each one give with pleasure Tobit iv. 7.
according to his ability, for God loveth a cheerful giver. 2 Cor. xi. 7.
And Paul saith, *Let him that showeth mercy do it with* Rom. xii. 8.
cheerfulness. For only just think, whether, if ye were as

zealous in charity as ye have been in the world, ye would not find two or three pence to give to the poor, as readily as ye did to spend them in drinking and gaming? Not, my dear friends, that I will burden or oppress you, further than that each show his love according to his weak ability, for ye can take nothing with you. Ye may see an example in myself, for they have taken all, yea all the money we had by us, and asked if we had not more.

Tobit iv. 8.

Job xxvii. 19

Therefore it is much better that ye assist the poor therewith than that the magistrates have it. If ye desire to lay down your life for your brother, how much more ought you to succour your brother with your temporal goods? that it may be as it is written, *He that gathered much had nothing over, and he that gathered little had no lack.* And look well that all be done equitably, that it may be a blessing, and not a matter of covetousness, and that it be an offering acceptable to God. *For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God,* by means of this approved service. Therefore give diligence that you show your love herein, that the Lord may be thereby praised and thanked, and that in all things ye show yourselves to be the servants of God. Read Paul to the Corinthians. He shall teach you how ye ought to behave yourselves herein, and when you have read it, I beseech you humbly that you act agreeably thereto, for it is truly needful.

1 John iii. 16.

James ii. 16.

Ex. xvi. 18.

2 Cor. ix. 12.

1 Pet. iv. 10.

2 Cor. ix.

Further, I beseech you all that are newly married, that with all lowliness, simplicity, and affection, ye dwell together. Ye young women, be subject to your husbands in the fear of God; and ye husbands, love your wives, even as yourselves, and receive and support them with all simplicity and kindness, and affectionately admonish and instruct them in the word of the Lord; for ye know not the time nor the hour when the Lord shall again take you from each other. Herein ye may see an example in my

1 Pet. iii. 1. Eph. v. 22.

Matt. xxv. 13.

wife and me, how soon the Lord, for his own glory, has separated us from each other. Therefore live together with all humility as long as the Lord permits, for your time here is short. The Lord hath a desire to have his chosen with him. And further, I pray you, my dear brethren, to be diligent usurers herein: for I trust in the Lord, that by the seeing and hearing hereof, many will turn to the truth. I will do my best with those that come to me here. Seek to bring again together the poor dispersed band, for whom I am exceedingly sorry that they scarcely know where they shall go or dwell, and are in more anxiety than we are here. But be of good cheer, my dear brethren and sisters in the Lord. Although we have greater freedom here than you, yet be patient under your persecution; *for ye shall not have gone over the cities of Israel,* before the Lord shall deliver you. Therefore use your diligence to meet together, to comfort and admonish each other with the word of the Lord, that your love to each other wax not cold

Job xiv. 1.

Mark v. 27.

Acts viii. 1, 4.

Matt. x. 23.

Matt. xxiv. 12.

Thus exhort and instruct each other in the love of God; and I beseech you, that in your prayers ye be not forgetful of us, and that ye write a letter to my wife to comfort her, for she will long remain solitary. And further, I inform you that I have great joy, and cannot by day or night sufficiently praise and thank my Lord, for the great love he has shown us, in that he has counted us both worthy to suffer for his name's sake, and for the strength and power that he hath displayed towards us, and for the promises that he hath made us. For this is the hour, regarding which I so long besought the Lord, knowing myself to be unworthy to suffer for his name's sake. Therefore am I so greatly rejoiced that my hour is come to be released from this body.

Eph. vi. 18.

Acts v. 41.

Thus *keep yourselves in the love of God, and look for the mercy of our Lord Jesus Christ unto eternal life; who is able*

Jude 20.

Jude 24. *to keep you from falling and to present you faultless before the presence of his glory with exceeding joy. To the only wise*
1 Cor. xvi. 20. *God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.* Greet ye one another with a holy kiss of peace.

Let all the friends hear this letter; for I have written to you from brotherly love. I am sorry that I cannot write
3 John 1. more. I commend you all to the Lord. Greet for me G. S., H. D., in the Lord; for I love them with my whole heart; and further, all the brethren and sisters in the
Heb. xiii. 22. Lord. Take in good part this brief exhortation, for I have been pressed in my spirit somewhat to admonish you.

Written in prison by me,

JERONIMUS SEGERSON.

A letter of Jeronimus Segerson, which he wrote to his wife, Lysken Dirks.

Grace and mercy from God the Father, the kindness and love of the Son, and the communion and peace of the
John xiv. 16. Holy Ghost, who is sent us by the Father in the name of the Lord Jesus Christ, to the comfort and joy of all the
Rom. viii. 14. true and faithful children of God, by whom we have been led, taught, and guided, be with you. May he keep your heart, understanding, and mind in Christ Jesus, to the praise and glory of the Father, and to the salvation of your afflicted soul, and to the edification of all the brethren and sisters who fear the Lord, and love him,
Rom. xvi. 27. that only wise God, to whom be praise, honour, dominion, and power, both now and ever, Amen.

I wish you my dear wife, a real, true, devout love, and a
Gal. v. 6. right genuine, penitential, unfeigned faith, that works by love; a steadfast hope and trust in God; and a constant perseverance in your faith in God the Father, and the

Lord Jesus Christ. To him I commend you, and to the word of his grace; for, seeing I cannot speak to you by word of mouth, my dear wife Lysken, I have therefore by the help of God written somewhat to you, from the word of the Lord. For, although we are absent from each other in the flesh, yet are we nevertheless present in spirit; for day and night am I mindful of you in my prayers, and pray the Lord that he will strengthen you by the Spirit of truth. I know well, that you will have many conflicts before you are delivered; and I well know, likewise, that you will be sorely tried by the cunning foxes and ravening wolves; yea, that are much rather lions and dragons; yea, they are a generation of vipers that will not spare your soul, but will ruin, murder, and devour. Therefore saith Paul: *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, whereby they seek to seduce us.* Yea, Christ himself hath warned us hereof; that in the last days, many false prophets and false Christs shall arise, *insomuch that, if it were possible, they should deceive the very elect.* But that is impossible; for the Lord upholds them with his strong arm, so that the gates of hell cannot hurt them. Yea, Paul saith: *That in the last times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, who forbid to marry, and command to abstain from meats, which God hath created.* Yea, more, he saith: *let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.* Yea, Christ hath warned us also against the doctrine of the Pharisees, and of those that come in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits; as Paul likewise saith: Marvel not that the ministers of antichrist are transformed as the ministers of God; for Satan can transform himself into an angel of light; for they come with dissembled sanctity and lying lips. Therefore

Col. ii. 5.

John x. 1.

Col. ii. 8.

Matt. xxiv. 24.

Matt. xvi. 18.

Eph. v. 6.

Matt. xvi. 6.

Matt. vii. 15.

2 Cor. xi. 15.

observe, my dearest lamb, how faithfully Christ and his apostles have warned us against the lying snake, and crafty serpent, that we may not suffer ourselves to be deceived by
Gen. iii. 1. Rev. xii. 14. the old serpent, which is the devil and Satan, who seeks nothing but to bring our souls unto everlasting perdition,
1 Pet. v. 8. as Peter says: that *he goes about as a roaring lion seeking whom he may devour: whom resist, steadfast in the faith.*

I therefore beseech you, my dear wife, from the bottom of my heart, seeing we are so faithfully warned against the
1 Tim. iv. 1. false prophets, who have only the doctrine of devils, and seek nothing but to rend and destroy our souls; therefore, I beseech you once more that you give no heed to them, and have nothing to do with them. For Paul saith:
Eph. v. 11. *Have no fellowship with the unfruitful works of darkness,*
2 John 9. *but rather reprove them.* Yea, John saith: that *he that hath not the doctrine of Christ, hath not God.* And again,
Gal. i. 8. Paul saith: *Though an angel came from heaven, and preached unto you any other gospel than that which we have preached unto you, let him be accursed.* If, then, they have not God, and have nothing but false, heretical, accursed, and devilish doctrine, how should they teach us aught that
[116] is good? Therefore Christ and his apostles have so faithfully warned us, that we should not suffer ourselves to be deceived by wily foxes, false philosophy, and craftiness.
1 Cor. iii. 11. For there shall never be any other foundation laid than that is laid, namely Christ; on which foundation you have
Gal. i. 8, 9. rested, and are built up. No other gospel may be
Rev. i. 9. preached than is preached, in which you believe, and for the testimony whereof you are in bonds. Therefore, I entreat you, my dear wife, Lysken, by the mercies of God, that you at all times have the word of God before your
Eph. iv. 14. eyes, and be not moved away from your faith by the craftiness of men, with which they come to you to deceive you; for I know that you will yet have to suffer many trials. Hence, do not, my dearly beloved, look to men:

for he that trusteth in man is accursed, saith the prophet; Jer. xvii. 5.
yea, *the fear of man bringeth a snare*, saith the wise man. Prov. xxix. 25.
Regard not the sufferings of flesh and blood; for that is Matt. xiii. 6.
the scorching of the sun; yea, these are the storms, by
which the work of the Lord is tried. Therefore, confess Matt. vii. 25.
Christ now in the present time, so will he likewise confess Matt. x. 32.
us before his heavenly Father. For he will bring the third Zech. xiii. 9.
part through the fire, as gold in the furnace, and all that
endures the trial is found to be pure gold. You have 1 Pet. i. 7.
partly passed through the trial, in which trial you have
remained steadfast; eternal glory, praise, and honour to the
Lord! the gracious Lord confirm you in what you have
begun; so shall you be found pure gold before God and
all his people.

Remain therefore, my most beloved, steadfast in the
doctrine of Christ; for this is the day of which Christ
has spoken, that we shall be brought before governors and Matt. x. 18.
kings to bear testimony for his name; and that we shall
be hated of all men; but he that endureth unto death
shall be saved. And Christ saith: *If they have persecuted* John xv. 20.
me, they will also persecute you; and the time will come that John xvi. 2.
whosoever killeth you will think that he doeth God service: Behold, saith the Lord, *these things have I told you before hand, that when the time shall come, ye may remember that I told you of them. For these things will they do, because they* John xvi. 3.
have not known the Father nor Me. Observe, my dear wife,
Christ has thus warned us how they will entreat us.
Therefore, my love, fear not, nor be affrighted, although
you now lie in the lions' den with Daniel. Trust in the Dan. vi. 16.
Lord, he will preserve you from being devoured by them,
and he will deliver you from their teeth, that they shall
not rend you. Forsake him not, he will not forsake you.
For he saith: *He that despiseth you, despiseth me. He that* Luke x. 16.
persecuteth you, persecuteth me. He that toucheth you, Acts ix. 4.
toucheth the apple of mine eye. As then they persecute Zech. ii. 8.

not us but the Lord, combat piously as a godly champion of Christ, and contend therein for his honour; as he con-
2 Tim. ii. 5. tended unto death, even so by God's grace do you. *For he that strives, is not crowned, except he strive lawfully,*
Eph. vi. 11. saith Paul. Therefore, my love, put on the armour of God, and be not ashamed to confess his word before men;
Matt. x. 32. but ever remember the words of Christ: *Whosoever shall confess me before men, him will I confess also before my*
Mark viii. 38. *Father which is in heaven; or, whosoever shall be ashamed*
Matt. xvi. 25. *of me, or my words, of him will I also be ashamed before my Father which is in heaven. For whosoever will save his life,*
Matt. x. 37. *shall lose it; but whosoever will lose his life for the gospel's*
Luke ix. 62. *sake, shall find it. He that loveth aught more than me, is not worthy to be my disciple. Yea, whosoever putteth his hand to the plough, and looketh back, he is not fit for the kingdom*
2 Tim. ii. 11. *of God.* And Paul saith: *It is a faithful saying; for if we be dead with him, we shall also live with him, but if we deny him, he will also deny us.*

Thus, my dearest, forsake not the Lord; for we are
Gen. xviii. 27. nothing but dust and ashes; yea, only mortal flesh, that must
1 Cor. xv. 43. indeed yet die in dishonour, but shall rise in glory. Be patient then in tribulation; for it is the right way that leads to everlasting life in which all God's saints, prophets, and
Matt. v. 11. apostles, yea, Christ himself, have gone. All have had to
Matt. xx. 22. drink of this cup. Therefore look not at death, but beyond it, that another come not before you, and take your crown. Exercise therefore resignation, my dearest, under your affliction. Be patient in your sufferings, and wait for your deliverance, as the husbandman waiteth for his fruits.
James i. 12. For, *blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to all them that love him.* For Christ saith:
Matt. v. 10. *Blessed is he that suffers persecution for righteousness' sake, for his is the kingdom of heaven.* Yea, *we count them happy,*
James v. 11. *that have endured,* saith James. *Christ hath also suffered*

for us, and left us an example that we should follow his steps. 1 Pet. ii. 21. 1 Pet. iv. 1. *Forasmuch then as Christ hath suffered, arm yourself with the same mind.* And herewith agree the words of John, 1 John iii. 16. who saith: that *Christ laid down his life for us, and we ought also to lay down our lives for the brethren.*

Be not then affrighted, my chosen love, at their threats; but glorify and praise the Lord in these things; for Christ Matt. v. 11. [117] saith: *Blessed are ye when men shall persecute and revile you for my sake; rejoice and be exceeding glad, for great is your reward of my Father which is in heaven.* My love, this is not said that we should be cast down, but that we should rejoice that we are counted worthy to suffer for his name. Paul saith: *Ye have not received the spirit of bondage again* Rom. viii. 15. *to fear; but the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself assures our spirit that we are the children of God, if so be that we suffer with him, that we may be also glorified together. For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* For never hath eye seen, 1 Cor. ii 9. never hath heart known, nor mouth confessed, but God Isa. lxiv. 4. alone, what shall be revealed in them that love him and keep his word. And Paul saith that it is not enough that Phil. i. 29. ye believe in him, but that ye likewise suffer for his name.

Thus, my best beloved, be a willing bride, prepared to the conflict; for he will not suffer you to be tempted above 1 Cor. x. 13. that you are able, but will, with the temptation, also make a way to escape. For should even a mother forget her Isa. xlix. 15. child, *yet will I not forget thee,* saith the Lord. And he Zech. ii. 8. will keep you even as the apple of his eye. Therefore, be not afraid of men, that wither as grass, but march Isa. li. 12. boldly, with Joshua and Caleb, towards the promised land, Gen. vi. 8. waiting with Noah the day of the Lord; for Christ saith: John x. 27. *My sheep hear my voice, and they follow me; but the voice of a stranger will they not hear.* No man shall pluck them out of his hand; for it is impossible that the elect of God Rom. viii. 35.

should be deceived; as Paul saith: *Who can separate us from the love of God?* nay, no torments of this world; for
Rom. viii. 28. we know that *all things work together for good to them*
2 Cor. iv. 17. *that love God; for our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory.* Since it is the will of the Lord, I therefore trust that this your trial shall work for your good; for the Lord hath
2 Esd. xvi. 75. appointed your time, and we cannot pass beyond it. Therefore fear not, for God is your guide. He is your strength. He is your leader. Forsake him not, he will not forsake
Ps. xxxi. 1. you. Trust in him; so shall you not be put to shame.
Rev. ii. 10. Be faithful unto death, the crown of life is prepared for you. I desire freely to offer up my body to the honour of the Lord; yea, not only my body; but were each member, yea, each hair a body, I would offer up the whole, through the power of God, a sacrifice to the honour of God,
1 John iii. 5. to obtain his promises. *For, what manner of love hath the Father bestowed upon us, that we should be called the sons of God? therefore the world knoweth us not, for it knows him not.*

My dearest, we are the children of God; and we know
2 Pet. i. 4. that when he appeareth we shall be like him. Yea, Peter
John xii. 26. saith: We shall be partakers of the divine nature, yea, we
Matt. xix. 28. shall be where Christ himself shall be, and shall with him
Rev. xiv. 4. judge all mankind. Yea, we shall follow the Lamb whithersoever he goeth. Yea, we shall sing that new
2 Esd. ii. 42. song on the hill of Zion. And we know assuredly well,
2 Cor. v. 1. *that if our earthly house of this tabernacle were dissolved, we have another building of God, eternal in the heavens.* Who would prefer this vile, corruptible flesh, that is nothing but a lump of clay, to these precious promises? Oh! observe what excellent promises Christ has given to his followers who continue steadfast to the end; for there is
Gen. iv. 8. no other way than this to eternal life. For all righteous persons have, from the beginning, had to suffer, and in

this way to enter the kingdom of God. Seeing then, my dearest wife, there is no other way, be a willing bride, prepared to receive your bridegroom; then shall you be crowned with praise and honour.

Thus, my best beloved, have I written somewhat, in order that you may strengthen yourself a little by the word of the Lord: for Christ saith: *The world shall rejoice, but ye shall weep and lament; but be of good cheer, I have overcome the world; your sorrow shall be turned into joy, and your joy shall no man take from you;* for he that worketh in us, is stronger than he that is in the world. And John saith: that *this is the victory that overcometh the world, even our faith.* Ever remember Lot's wife, and the man of God that was slain by the lion, because he had eaten bread contrary to the command of God, being deceived by the false prophet. In like manner, see that you be not in any wise deceived by the false prophets; but, with the prophet David, fight against the Goliath, and you shall devour him as bread: for *the kingdom of heaven now suffereth violence, and the violent, who stand steadfast, take it by force.* Joshua and Caleb took the promised land by force; but they who remained not steadfast could not enter in. Be not then cast down, although here for a short time you are tried. It is his will, that now it should be thus; therefore receive cheerfully from his hand whatever he sends you. For Paul says: *We know that all things work together for good to them that love God:* for Christ will display his marvellous strength and power in you against the dragon and this generation of vipers, yea, against the devouring wolves that daily oppose Christ, and fight against you in order to destroy you. But be courageous, [118] and confide in Christ. He will not forsake you, for he is your strength. He cares for you. He is your defender, by whom you shall conquer all your adversaries. For he will feed you with the bread of life; yea, with the

John xvi. 20.

Gen. xix. 26.

1 Kings xiii. 24.

1 Sam. xvii. 42.

Matt. xi. 12.

Josh. viii. 9, 10.

Rom. viii. 28.

1 Pet. v. 7.

Ecclus xv. 3.

bread of understanding, and will give you to drink of the water of wisdom, and will comfort you in all your troubles, and imprint in your heart a firm established faith, against which they shall not be able to prevail. He who has
Phil. i. 6. begun a good work in you, will, by his grace and power, and to his glory, perform and perfect it to the end, to the salvation of your soul, and to the edification of all who fear the Lord. To that same God that can bring you out of all your trouble, and will deliver and keep you from all the snares of the devil, and from all false doctrine: to him be praise, honour, might, and strength, for ever and ever. Amen.

See, my dear wife, since I cannot help you by my tears or my blood, I have therefore written you briefly, in order
Rom. xv. 4. to comfort you, and have sent the same to you as a remembrance, or testament, that thereby you may be mindful of me as having gone before you. For I hope to seal this letter with my blood, as being only the pure truth, and for which I desire to lay down my life to the praise of the Lord, and the edification of all that fear him. And I pray God that he will permit you to follow, for I hope through the mercy of God to go before you. Trust in the Lord that he will permit you to follow, and assure yourself also that by the grace of God you shall likewise follow me steadfastly. And I pray the Lord that he will
Acts v. 41. cause the fruit of our love to grow up to his honour, so that it may likewise be found worthy to suffer for the name of the Lord. Therefore have I commended the same to the Lord, who is more powerful to preserve you both than I am. The Lord shall preserve you; of this I have no doubt. I hope that my blood shall be the seal to this epistle.

Acts xx. 32. I thus commend you to the Lord and to the word of his grace, that he will keep you in all righteousness, holiness, and truth. And if it be so, that we must be separated

from each other here, yet I know, and trust confidently in the Lord, that we shall dwell together in life eternal. Therefore will I cheerfully present my sacrifice. Oh, might I suffer for you! I would willingly offer up my body for you! I am sorry that I can write you no more. Herewith remain commended to the Lord; and be not anxious for our child; for my friends will take care of it, yea, the Lord will watch over it. Hendrik of Deventer greets you heartily in the Lord, and prays the Lord for you day and night, that you may remain steadfast even unto the end. Matt. x. 22.

Another letter from Jeronimus Segerson to his wife.

Grace, peace, joy of heart, through the knowledge of Jesus Christ, be with you, my dear wife Lysken, in the Lord. I wish you, my dear wife Lysken, an ardent love to God, and a joyful mind in Christ Jesus. Know, that I think upon you day and night in my prayers, beseeching and sighing for you to God; for I am much cast down on your account, that you so long must sit there, and would desire, had it been the will of the Lord, that you were released from your bonds. But the will of the Lord has now been otherwise, that he might prove you, and display his strength and might in you, against all those that oppose the truth. I can therefore do nothing against the will of the Lord, for I may not tempt him; but I will much rather praise and thank him that he has counted us both worthy to suffer for his name. They are indeed chosen sheep whom he has chosen thereto; for he hath redeemed them from among men to be first-fruits unto God. Rev. xiv. 4. And further, my most beloved, I have to this hour been very cheerful, praising and thanking the Lord that he has made us meet to suffer. But when I heard concerning you, that

you were more sorrowful than your tongue could express, I shed many tears, and on account of it have a heavy heart. I understood it to be because you had often told me to leave Assuerus,[c] and I had not done so. It has cost me many tears, and it grieves me to my heart; yet can I do
Rom. ix. 19. nothing against the will of the Lord. Had it been his will, he would truly have given us a deliverance; but he
Job xiv. 5. has determined our measure, and we cannot pass beyond it. Since we cannot escape from the Lord, therefore let us
Tob. vii. 18. not be dejected because of that work of the Lord, but
Matt. v. 11. much rather (as Christ saith) *rejoice and be exceeding glad;* for great shall be our reward in heaven; and as Peter
1 Pet. iv. 16. saith to us, that we should praise and glorify God on this behalf. Oh! my love, this is not said in order to make
Rom. xii 12. us sad. Be patient therefore in all your tribulations, and meek under all your sufferings; for Paul saith,
Rom. viii. 28. that *all things work together for good to them that love God.* I have confidence in the Lord that it shall work for your good to continue confined so long. Receive therefore with cheerfulness from his hand what he sends upon you; for he
1 Cor. x. 13. suffers no one to be tempted above that he is able to bear.
Heb. xii. 8. Be thus a partaker of the sufferings of Christ; for all they
James i. 12. who are without chastisement are bastards, and not children. And James saith: *Blessed is the man that*
[119] *endureth temptation: for when he is tried, he shall receive the crown of life, which God hath prepared for all them that love him.*

Matt. xvi. 24. Luke xxi. 19. Be then a follower of Christ. Take up your cross with patience and gladness, and follow after him with joy; for he hath suffered very much for our salvation. Therefore let us suffer to his honour; for this is now our hour. Let us

[c] [With Jeronimus, this Assuerus appears to have been a fellow prisoner; of whose integrity Lysken, the martyr's wife, seems to have been doubtful. And from the examination of Jan the old clothesman (p. 343,) her doubts of his fidelity appear to have been but too well founded. Trans.]

also with joy contend for the crown of life, which is laid up for us. James i. 12.

I beseech you then, my love, be no more cast down, for the Lord will keep you as the apple of his eye; yea, though a mother should forget her child, *yet will I not forget thee*, saith the Lord: *My sheep hear my voice*, saith the Lord, *and they follow me, and none shall pluck them out of my hand.* Therefore, my best beloved, be resigned, and trust in the Lord: he will not forsake you. I partly understood likewise from my sister, that you were dejected also, because you had not been more forbearing with me. See, my dear lamb! you have not been refractory towards me, and we have lived together no otherwise than we were bound to live; why then should you be cast down? Be then at rest, for Christ will not lay that to your charge, since he will not remember our sins. I thank the Lord that you have lived so humbly with me. I could even wish, that I might for your sake abide a whole year on bread and water; yea, and then die ten times over, that you may be released. Oh! could I help you by my tears and by my blood, how willingly would I suffer for you! but my suffering cannot help you. Be content; I will pray yet more to the Lord for you. This letter I have written with tears, because I had heard that you were so greatly cast down. I beg you to write me how you feel. Herewith I commend you to the Lord.

Zech. ii. 8. Isa. xlix. 15. John x. 27. Heb. xiii. 5. Ezek. xviii. 21.

A Letter from Lysken, wife of Jeronimus, which she wrote to him in prison, at Antwerp.—A.D. 1551.

Grace and peace be with us both from God the Father. The love of the Son and the fellowship of the Holy Ghost be with us, to the perfect strengthening, comfort, joy, and salvation of our souls.

My beloved husband in the Lord, understand that at first the time seemed exceedingly long to me, because I was not accustomed to imprisonment, and I heard nothing but temptations to forsake the Lord. They said, What reason had I to meddle with the scripture, I had better mind my sewing. "It seems," said they, "that you will
Mark xvi.17. follow the apostles; what are the signs that you shew?
Acts ii. 4. They spake with divers tongues, after they had received the Holy Ghost. Where is the tongue that you have received from the Holy Spirit?" But it is enough for us that we are become believers through their words.
John xvii.20. John relates that Christ thus spake: *I pray not alone for them, but for those also which shall believe on me through their word.* Herewith I commend you to the Lord. The grace of God be with us always.

John iii. 16. Praised be God the Father, who hath had, and hath shewn such love to us, that he hath given his dear Son for us. He will bestow upon us such love, such joy, such wisdom, and such a steadfast mind, through Christ, and by the might of the Holy Ghost, that we may stand firm
Matt. xvi.18. against all devouring beasts; against dragons and serpents, and against all the gates of hell, now so subtle to catch and deceive, destroy and seduce our souls. We ought
1 Thess. v.17. 1 Pet. v. 8. therefore humbly to pray the Lord, day and night, without ceasing: for the devourer goeth round about us, seeking whom he may devour; and we are not ignorant of his
Isa. lix. 1. devices. But, although they are very subtle, the Lord's hand is not shortened towards those that love him and do
Ps. xxxiv. 15. his will; for *the eyes of the Lord are upon those that love him, and his ears are open unto their prayer; but the face of the Lord is against them that do evil.* Therefore let each one see well to himself, that the face of the Lord be not
Ezek. xviii. 4. against him; for the soul of him that sinneth shall die, unless he repent before the Lord come. And it is not
1 Thess. v. 2 made known to us when the Lord shall come, for he will

come as a thief in the night. Therefore should we pray to the Lord for each other, that our flight be not on the sabbath day, when we are unprepared; nor in the winter, Matt. xxiv. 20. when we have no fruit on our trees; for *every tree that* Matt. iii. 10. *bringeth not forth good fruit, shall be hewn down, and cast into the fire.* But that which bears good fruit, he will purge, John xv. 2. that it may bring forth more abundant fruit. And further it is made known to us by the mouth of the Lord, that to him that sins wilfully, *there remaineth no more sacrifice for* Heb. x. 26. *sin; but a certain looking for of judgment and fiery indignation which shall devour the adversaries.* Moses' law was so strict that he that trangressed it, *died without mercy under two or three witnesses; how much sorer punishment shall he receive, who treads under foot the Son of God!* It is likewise spoken by the Holy Ghost: *If we suffer with* 2 Tim. ii. 12. *him, we shall also reign with him. If we be dead with him,* [120] *we shall also live with him; if we deny him, he also will deny us; if we believe him not, yet he abideth faithful; for* Heb. xii. 1. *he cannot deny himself. Being then encompassed with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so cleave to us, and let us run with patience the race that is set before us, and look to Jesus the finisher of our faith, who for the joy that was set before him endured the cross, despising the shame;* not threatening when he suf- 1 Pet. ii. 23. fered for our sins, and the salvation of our souls. Thus may we suffer, my best beloved in the Lord, to the praise of God, and the comfort of all dear friends. I desire that Christ crucified may be our everlasting joy and strength. I confide in the Lord, who only is wise, and Rom xvi. 27. who has given his wisdom to those alone who are simple- Matt. xi. 25. hearted, guileless, and outcasts from the world, that he Rev. xii. 2. will comfort us until the time of our travail arrive.

My dear husband in the Lord, whom I married before God and his people, but with whom they say I have lived

Matt. v. 12. in adultery, because I was not married in Baal;[f] the Lord saith, *Rejoice, when men shall say all manner of evil against you; rejoice, and be exceeding glad, for great shall be your reward in heaven.*

Understand, that I wept much because you were dejected on my account; and because you had heard that I had repeatedly wished you to depart from Assuerus, and that you had not done so. Be at rest concerning it, my dearly Matt. vi. 10. beloved in the Lord. Had it not been the Lord's pleasure, 1 Cor. x. 13. it would not have taken place; the will of the Lord must be done, to the salvation of both our souls. He suffers us not to be tempted above what we are able to bear. Therefore be comforted, my dearly beloved in the Lord; rejoice yourself in the Lord, even as before, praising and thanking him that he hath chosen us, and counted us worthy to lie Acts v. 41. so long in bonds for his name's sake. He knows what he hath purposed by this. Although the children of Israel Numb. xiv. 8. continued long in the wilderness, yet, had they been obedient to the voice of the Lord, they would have entered into the promised land with Caleb and Joshua. So, we are now, here in the wilderness, among these ravenous Ps. xxxv. 7. beasts, that spread out their nets daily to take us therein; but the Lord is very mighty, who forsaketh not his own Zech. ii. 8. that put their trust in him. He preserves them from all evil; yea, as the apple of his eye. Let us then be at rest

[f] [See note on p. 374. It would appear to be on the same grounds that the ancient Cathari were charged with the same crime. Thus St. Bernard, "If you take away the honourable marriage of the church [that is, of Rome] and the bed undefiled, do you not fill the world with every kind of impurity?" Opera, Serm. 66 in Cant. As if all marriage, but that performed by the priests of Rome, was nothing better than adultery. A modern Romish bishop, addressing his flock, says that some of them "have impiously shunned the sacred ministry of the church, and have striven to satisfy their uneasy consciences with a marriage by civil contract only, at the registry offices." Tablet, Mar. 18, 1848. The charges of impiety, adultery, &c., brought against those who have refused the priestly blessing, can easily be understood after this.]

in him, and take up our cross with joy and patience, and expect with firm assurance the fulfilment of the promises he has given us, nothing doubting (for he is faithful that hath promised,) that we shall be crowned on the hill of Zion, and adorned with palms, and follow the Lamb. I pray you, my beloved in the Lord, be of good cheer in the Lord, with all dear friends, and pray to the Lord for me. Amen.

Rev. ii 3
2 Esd. ii. 12.
Rev. vii. 9

A letter from Jeronimus Segerson to his wife.

Grace and peace be with you, from God the Father; and the kindness and love of the Son, the power and communion of the Holy Ghost, strengthen your faith, heart, mind, and understanding in Christ Jesus. Amen. This I wish, my beloved wife, whom I took in the presence of God and his holy church, to be my own wife, as Abraham took Sara; Isaac, Rebecca; and Tobias, his uncle's daughter, to be each their wives. In like manner, I took you to be my wife according to the instructions of God's word and his command; and not after this wicked blind world. Wherefore I praise and thank the Lord day and night, that he spared us so long to know each other, and until we had received the knowledge of the truth. On this account, they say that we have lived in adultery; because we gave not ourselves to each other in an idolatrous, fleshly, proud, gluttonous manner, and with an adulterous generation, which is nought but an abomination in the sight of God. Therefore they accuse us falsely, as they likewise accused Christ. And if they yet say that you should mind your sewing, that is no difficulty to us; for Christ has called us all to search the scriptures, which testify of him. Christ also said that Magdalen had chosen

1 Cor. vii. 2.
Gen. xi. 29.
Gen. xxiv. 67.
Tob. vii. 16.
1 Cor. vii. 2.
Matt. xii 24.
Matt. xi 28.
John v. 39.
Luke x 42.

the best part; because she searched the scripture. And, my dearest, did they also ask you where your signs and tongues were? that makes nothing against you; for the
Acts ii. 38. believers whom Peter and John baptized, did not speak all languages; but it was enough that they believed in
Acts vi. 5. Christ. Stephen too, who was filled with the Holy Ghost, did not speak with tongues; nor did all the bishops and teachers that were with Paul shew signs, and speak all languages; nevertheless they taught the word of God
1 Cor xii. 7. unreprovably. Paul farther says, that the Holy Ghost bestows his gifts in the church; one has the gift of healing, another of prophecy, another divers kinds of tongues, another the working of miracles, another exhortation, another the shewing of compassion, another strong faith; all these worketh the Holy Ghost, through whom mutual help
[121]
Eph iv. 16. is rendered one to another to their own improvement, and
Eph ii. 21. thus they grow up into a holy temple; each one remaining
1 Cor. vii. 17. in the calling in which he was called. And further, it is
John xvii. 20 enough for us that Christ prayed not for his disciples alone, but also for those that should believe in him through their word.

Observe, my beloved wife in the Lord, how readily the devouring wolves would destroy simple souls with their craftiness and lies, with which they come to deceive us, to
Matt. vii. 15. bring your soul to eternal death. Beware of them, give
John x. 27. no ear to them, for they are very subtle; but do as Christ says, *My sheep hear my voice, the voice of a stranger they will not hear*, therefore no man shall pluck them out of his hand. See, my beloved, how Christ has forewarned us of these
Matt. xxiv. 4. times. Therefore let us now look well before us, that we
Gen. iii. 1. be not deceived by the subtle serpent. Know that I have been once before the examiners, when I applauded you. I then so spoke that they left me in peace. Although they had the others brought twice more before them, they left me alone. I have once also spoken with the priests on the

mission,[g] and so rebuked them with the word of the Lord, that they struck the table with their fists from anger, and knew not what to say. They at last said that Peter had been pope, and that St. Andrew had said the first mass. I answered them that they could not show it by the truth, and I told them that they were seducing spirits, and held the doctrines of devils. They then went away. 2 Tim. iv. 1.

And further, I would have you to know, my dear wife in the Lord, that it grieves me that you have wept. For when I heard that you were in heaviness, I prayed the Lord more earnestly for you, day and night, and know certainly that he will keep you as the apple of his eye. I praise the Lord without ceasing, that he has counted us both worthy to suffer for his name's sake, whereat I greatly rejoice. As I read your letter, and heard how it went with you, and that you desired for me, as your salutation, the crucified Saviour, my heart and my soul sprang up within me from gladness, so much so that I could not finish reading the letter, but was constrained to bend my knees before the Lord, and praise and thank him for his strength, comfort, and rejoicing, although I was cast down on our brother's account, and on yours, that you should remain there so long. I have commended you to the hands of the Lord with the fruit of our love. I confide in him, nothing doubting. He will give you the same joy that he gives me, and will preserve you even to the end. I have such joy and gladness in his promises, that I cannot even think on these torments, but only on those great promises which he hath given to them that remain steadfast to the end. I have as great gladness, comfort, and rejoicing as I ever had, yea, such gladness as I cannot speak or write, or had thought could be experienced in a prison, for scarcely can I sleep by night or day for rejoicing. Nor can I praise or thank the Lord enough, for methinks I Zech. ii. 8. Acts v. 14. Eph. iii. 14. 2 Pet. i. 4. Matt. xxiv. 13. Ecclus xliii. 30.

[g] [That is, the right of preaching and teaching without priestly ordination.]

have not been here a single day. Oh, that I could break my heart in pieces, and give it to you and our brethren! Oh, that I could help them by my blood; I would so willingly suffer for them.

O my beloved in the Lord, I now feel how mightily, how powerfully, and how fatherly he keeps them that trust in him, and seek his honour alone; yea, what strength, comfort, and joy he gives them; but how disgracefully he
Jer. xvii. 7. permits them to fall who trust in men, and forsake and deny him: yea, they have an accusing conscience, a sorrowing heart, and dreadful fear. They look for nothing but everlasting destruction, and flaming fire, and that
Matt. xxv. 41. Ps. xxxiv. 16. fearful word, *Depart, ye cursed, into everlasting fire,* for *the face of the Lord is against them that do evil.* Therefore
Heb. xii. 1. look, my wife beloved in the Lord, let us look to the Finisher of our faith, to Jesus, and see how he has gone to
James i. 2. death before us for our salvation. Behold, the crown of
Matt. xix. 28. life is prepared for us. We shall sit with him on his throne. We shall be clothed with white raiment. Herewith I commend you to Christ the crucified, to be your comfort and joy. He will preserve you and satisfy you with his divine word, and feed you with the bread of life, and with the bread of understanding, and give you to drink
Ecclus. xxxiv. 8. of the fountain of life, with the waters of wisdom, with pure milk. May he keep your soul unto salvation. Amen.

A Letter from Lysken, wife of Jeronimus.

The grace, peace, joy, and love which Jesus left his disciples; for these I pray, with an importunate heart, that he will give to us such love, a mind so resolute that we may be found meet to receive the precious pro-
Matt. x. 22. mises, which he hath given us if we continue steadfast to

the end. To that same Saviour be praise and honour from everlasting to everlasting. Amen.

I cannot fully thank nor praise the Lord on account of the great mercy, and unfathomable compassion, and great love which he has shown towards us, that we should be his sons and daughters if we overcome as he has overcome. Oh, we may indeed rightly say that genuine faith is the evidence of things not seen, and works by love; it will bring us to glory if indeed we suffer with him. Let us observe, dear friends in the Lord, what great love worldly people have for each other. There are those in prison (we have heard it said) who rejoice if they may but go to the rack for the sake of those they love, since they then would be more closely united to each other in spirit, although they might not in person come together. Hear then, my beloved brothers and sisters in the Lord: if the world have such love, oh, what love ought not we to have who wait for such glorious promises? I have before my eyes a beautiful resemblance in a bride, how she ornaments herself to please the bridegroom of this world. Oh, how ought we then to adorn ourselves to please our Bridegroom! Oh, may we be equipped, as were the five wise virgins who had oil in their lamps, in order to meet our Bridegroom, that we may hear that delightful voice, *Come, ye blessed, inherit the kingdom of my Father.* I beseech the Lord night and day, that he will give us such an ardent love that we may not regard whatever torments they may inflict upon us; yea, that we may say with the prophet David, *I fear not, whatever men may do unto me.* This our suffering, which is light and temporary, is not to be compared with the glory which shall be revealed in us. Since then the will of the Lord is, that with Daniel I should lie long in the lions' den, and await howling and ravening wolves and lions, and the old serpent that was from the beginning and shall be to the end: I entreat all my dear brethren and

[122] Ecclus. xliii. 30.
2 Cor. vi. 18.
Rev. iii. 21.
Heb. xi. 1. Gal. v 6. Rom. viii. 17.
Matt. xxv. 4.
Matt. xxv. 34.
Ps. cxviii. 6.
Rom viii. 18.
Dan. vi. 16.
Gen. iii. 1.

2 Thess. iii. 1. sisters, that they forget me not in their prayers. I will likewise cheerfully remember them according to my ability. O my dear friends, how can I sufficiently thank my heavenly Father that he hath thought it meet for me, a poor sheep, to lie so long in bonds for his name's sake? Night and day do I pray the Lord, that this my trial
1 Pet. i. 7. may prove to my soul's salvation, to the praise of the Lord, and to the edification of my dear brethren and sisters. Amen.

Nicolaes, from the sugar-refining house, brought two priests to me here to instruct me, whom, by the grace of God, I answered. They told me that they were much grieved that I held such opinions, for they could not consider it to be faith, but only opinion, seeing that we did not hold what the Christian congregation or church directs. But I told them in reply, "We desire to do and to believe only what the church of Christ directs. But we will have nothing to do with Baal's temple, or other temples that
Acts vii. 56. are made with hands, after the doctrines and commandments of men, and not after Christ. With these we will
Acts vii. 48. Col. ii. 8. have nothing to do, for Stephen saith that *the Most High dwelleth not in temples made with hands,* for he said that he
Acts vii. 56. saw *heaven opened, and Christ seated on the right hand of his*
1 Cor. iii. 16. *almighty Father.* And Paul saith, that we are the temple of the living God; if we do his will, he will dwell in us, and walk in us." They said that they were the sent, and were those that sit in Moses' seat. I then answered them,
Matt. xxiii. 13. That to them then belonged the woe recorded Matthew xxiii. They asked me, if I meant to say that he who had taught me these things was sent of God? I said, "Yes, indeed; I know assuredly that he is sent of God." They then asked, if I knew what a teacher must be? I replied, "A
1 Tim. iii. 2. teacher must be the husband of one wife, blameless, having obedient children, no drunkard, not given to wine, not incontinent." They then answered, "If we do wrong,

it will fall upon our own heads; the Lord is merciful." I then asked them, if they would sin because of the mercy of God, and said that it was written that we should not add sin to sin, and that we should not say, The Lord is merciful. We spoke much more, which it would be too long to write. I told them that they were ever learning, and never able to come to the knowledge of the truth. They said, that Christ had spoken to his apostles, *To you it is given to understand, but to others in parables.* I said that they who rightly understand, to them it is now also given. At last they crossed themselves most zealously, and said that I should know it well when I stood before the judgment seat. "That will be so indeed," I said, "we shall sit there as judges, to judge this disobedient, adulterous generation." With this they went away. I told them that they came from Satan to torment and destroy my soul.

Ecclus. v. 5.

2 Tim. iii. 7.

Matt. xiii. 11.

Matt. xix. 28.

Once more I wish, for my dear husband in the Lord, and for myself, Christ crucified, our unfading joy, and a love that passeth not away. Amen.

Know, my dear husband in the Lord, when I read that you were so happy in the Lord, I could not finish the letter. I was constrained to entreat the Lord that he would give me likewise the same joy, and preserve it to the end, that we might present the sacrifice of our bodies with [123] rejoicing, to the glory of our Father who is in heaven, and the edification of all dear brethren and sisters. Herewith I commend you to the Lord, and to the word of his grace. Know that I thank you heartily for the letter which you wrote to me. The grace of the Lord be with us always.

Matt. vi. 9.

Another letter from Lysken, written to her husband.

The abundant grace of God be ever with us both; the love of the Son, and his inscrutable mercy, and the joy of the Holy Ghost be with us eternally. Amen. To him who hath begotten us again from the dead, be glory from everlasting to everlasting. Amen.

I desire Christ crucified to be to us both, the defender and guardian of our souls. May he preserve us in all righteousness, holiness, and truth to the end. He will
Heb. iii. 14. keep us as his sons and daughters, if we maintain our
Zech. ii. 8. devotedness to him to the end; yea, as the apple of his eye. Let us therefore confide in him, and he will never
Heb. xiii. 5. forsake us; but will keep us, as he has kept his own from
1 Cor. x. 13. the beginning of the world, and will not let any temptation overtake us, but such as are common to man.

The Lord is faithful, saith Paul, who will not suffer us
Eph. i. 3. to be tempted above that we are able. Blessed be God the
Acts v. 42. Father of our Lord Jesus Christ, who hath counted us worthy to suffer for his name, a suffering short and transitory, through the precious promises which he hath given us and all who remain steadfast to his truth. In a
Wisd. iii. 5. few things we may suffer here; but with many shall we be rewarded.

My dear beloved husband in the Lord; you have partly passed through your trial, wherein you have remained steadfast. The Lord be for ever praised and glorified for his great mercy. I beseech the Lord with tears, that he will make me also meet to suffer for his name's sake; they are all chosen sheep that he hath
Rev. xiv. 4. chosen thereto; for he hath redeemed them from among men, to be first fruits unto God. Yea, we know as Paul
2 Tim. ii. 12. saith, *if we suffer, we shall also reign with him; if we be*
Heb. xii. 4. *dead with him, we shall also live with him.* Therefore let

us not despise the chastening of the Lord; *for whom he loveth he chasteneth, and scourgeth every son whom he receiveth*, as Paul relates. Herewith I commend you to the Lord, and to the word of his grace and glory, whereby he will glorify us, if we remain therein to the end. The grace of the Lord be with us.

A letter from Jeronimus Segerson, written to his wife.

The grace, joy, and peace of God the Father; the kindness and love of the Son, our Lord Jesus Christ; and the communion and comfort of the Holy Ghost, be our strength, consolation, and might; and preserve us both in all righteousness and holiness, even to the end. To him be glory from everlasting to everlasting. Amen.

For you, my chosen wife in the Lord, and for myself, I wish everlasting joy and an unfading incorruptible life; and desire that we both may unchangeably abide by his divine word and eternal truth to the end. This he will also grant: for he has promised it to us if we abide faithful in what he hath given us, and desire to contend for it to his honour, even as he has contended for our salvation, being obedient to his heavenly Father, even unto death. If we abide faithful unto death we shall receive the crown of life, and possess eternal life with him. He will never forsake us; for the Lord neither will, nor can do aught contrary to his word; for his word shall never pass away. He has therefore faithfully promised that he will preserve us, if we forsake him not, so that none can pluck us out of his hand, and he will keep us as the apple of his eye, yea, as his sons and daughters. For observe, my beloved, how faithfully he hath kept them that have faithfully served him. Noah was kept in the ark. Lot was led out of

Phil. ii. 8. Rev. ii. 10.

Matt. xxiv. 35.

John x. 28. Zech. ii. 8.

Gen. vii 1.

Gen. xix. 15.

Gen. xxvii. 41. Gen. xxxvii. 18. Josh. iii. 17. 1 Sam. xvii. 49. Susannah 60. Sodom. Jacob was preserved from his brother Esau, although he sought to slay him. Joseph was kept from his brothers, Jacob's sons: and Joshua and Caleb, who entered the land of promise, from all the heathen. David was kept from Goliath; Susannah before the false witnesses;

Dan. vi. 22. and Daniel from the lions; and many more too long to write. In these we may observe how faithfully God preserves them that in their hearts fear and love him; yea, how disgracefully they fall that forsake him. We may see

Gen. vi. 1. from the beginning of the world how they have perished,

Gen xix. 26. through their wickedness; how Lot's wife was punished,

Heb. xii. 16. Esau could not again obtain his birthright, and the

Numb. xiv. 23. whole house of Israel perished in the wilderness. Observe, my beloved wife, all this the Lord has permitted to take

[124] Rom. xv. 4. place, not only on account of them that had sinned, but also for our sakes, that we might see that Christ is with the righteous and preserves them; and that we might see that he forsakes the ungodly and brings them to nought. For

Rom. xv. 4. Paul saith: *Whatsoever things were written aforetime, were written for our learning.* Therefore let us diligently see to it that we seek the Lord with our inmost heart,

Matt. xxi. 36. and fear, and love, and faithfully serve, and not forsake

Luke xi. 23. him. For Christ saith: *He that is not with me, is against me; and he that gathereth not with me, scattereth.* We see daily before our eyes, how powerfully he keeps them who trust in him, and how speedily they have fallen that forsake Christ and trust in men.

Therefore, my beloved wife in the Lord, let us confide

Heb. xii. 2. in the almighty Lord, and ever look to the captain of our faith, and to the finisher thereof, Jesus. Let us at all times keep before our eyes the crucified Saviour, and faithfully follow him, as he has gone before us; taking up

Matt. xvi. 24. our cross with patience, ever mindful of the words of

John xvi. 2. Christ, where he saith, that they will kill us and think that thereby they do God service. Let us remember that

it is told us beforehand, that when it comes to pass, we may not be offended; for *the servant is not greater than his lord. These things will they do unto you, because they have not known my Father nor me.* For they who are lost think the preaching of Christ crucified folly and madness; but to us it is the power of God. Therefore let us ever remember the word of the Lord: that Christ saith, *Whosoever shall confess me before men, him will I confess also before my heavenly Father: whosoever shall deny me before men, him will I also deny before my heavenly Father* and his holy angels. Let us then firmly trust in him, and he will not forsake us. For he forsaketh not his own, but hath prayed to his heavenly Father, that where he is it is his will that we should be with him also. Therefore let the world, in the mean time, call us heretics and anabaptists, and condemn us; for Paul saith: *Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died; yea, rather that is risen again, and sitteth at the right hand of the Father, and prayeth for us. How shall he not give us all things? for he hath not spared his only begotten Son, but hath given him up for us all.* If God so loved us when we were yet enemies, how much more shall we be saved from wrath, being justified by his blood? For *being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access into this grace wherein we stand, and rejoice in hope of the glory of God,* which he will give unto us. *And not only so, but we glory in tribulations also, well knowing that tribulation worketh experience; experience, patience; patience, hope; and hope shall not leave us ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

Matt. x. 24. John xvi. 3.
1 Cor. i. 18.
Matt. x. 32.
Heb. xiii 5.
John xvii. 24.
Rom. viii 33.

My dearest, let us then firmly trust in the Lord, and wait for his promises with patience, as the husbandman

James v. 7.

waits for his fruits. Let us not forsake him; he will not forsake us. I have committed us both, and our issue, into
1 Pet. iv. 11. his hands, that he may accomplish his divine will in us, whereby his name may be praised, the salvation of our souls be furthered, and that it may be to the comfort and joy of all that fear the Lord. And I have confidence in him without wavering, that he will preserve us as his sons
2 Cor. vi. 18. Zech. ii. 8. and daughters, yea, as the apple of his eye. I wish you to know that I was greatly rejoiced while reading your letter, and that you wrote that you besought the Lord with weeping eyes, that he would count you also worthy to
Acts v. 41. Phil. iv. 6. suffer for his name. My beloved, be not anxious, but pray to the Lord with an humble heart that he will give us what is most for our souls' welfare. That he will,
1 Cor. x. 13. without doubt, do, and will not try us above what we are able. He will preserve us in all righteousness, sanctity, and truth to the end.

I likewise inform you, my beloved, that they tortured me severely, in order to know who the midwives were that attended our sisters, but the Lord was mightier (who kept my mouth) than all their torments. To the Lord be endless praise and honour, who forsakes not his own. They got no names from me, but one or two which they read to me out of a letter. I told them these, to hear what they would say. But they asked if I were mocking them, and urged me still more, and said that I should name the women, and others too, or they would torture me till the next morning, and would stretch me a foot longer than I was. They told Gileyn that he should rack me. His man did it, while Gileyn poured water into my mouth till I was full. They also had me laid naked, all but my shirt, upon the bench, and bound me to it with four cords, that I thought my head and legs were gone. But they obtained nothing more, praised and adored be the Lord. When they loosed me, they had, two or three together, to

raise me from the bench to dress me; indeed, it had not been [125]
possible to have borne the pain without help from the
Lord. They told me that I must consider of it, and
become a good member of the Roman church, and say all
I knew, or they would know still better how to deal with
me. But I replied thereto, that I had not erred, and
would much rather die than renounce my faith. They
then said that they should come again. But they can do John xix. 11.
no more than the Lord permits them.

Eternal honour to the Lord, who hath thus far made us
meet, and will yet make us meet, to be children of his
kingdom. My beloved wife, I commend you to the Lord, Acts xx. 32.
and to the word of his grace.

A Letter from Jeronimus Segerson to tall Hendrik, who likewise lay there prisoner, in the year 1551.

The grace and peace of God the Father, and the great
compassion and love of the Son, our Lord Jesus Christ,
who in mercy was sent by the Father for the salvation of
all who are dead to sin, and thus are risen with Christ to Rom. vi. 4.
newness of life, and the eternal, inscrutable joy, comfort, Phil. iv. 7.
and communion of the Holy Ghost, strengthen your heart,
understanding, and mind in Christ Jesus. To him be Rev. i. 6.
glory for ever and ever. Amen.

I wish you Henry, my dear brother in Lord, whom I
love with my inmost heart, in order that we may be 3 John 3. Col. ii. 6.
steadfast in our faith in Christ Jesus, the true penitential Gal. v. 6.
faith that worketh by love, which you have, and a firm Heb. iii 14.
constant mind, and perseverance unto the end in that same Rom. i. 16.
effectual saving faith. I greatly rejoice in your constancy
that you are again so well comforted and so contented;
the Lord be for ever praised. I pray to the Lord night

and day for you, that he will strengthen you with his divine word, and confirm you in the faith, and preserve
Dan. vi. 22. you in the lions' den, as he preserved Daniel, and defend you with his powerful arm, and give you the new Jerusalem for your inheritance: which he will also do, for he
Heb. x. 23. is faithful who hath promised it to us.

Therefore, my dear brother in the Lord, let us piously contend against all the devouring beasts, for life is pre-
1 Pet. iii. 14. pared for us. Let us not fear their threatenings, nor be
John xix. 11. terrified at their torments, for without the will of the
1 Cor. x 13. Father they can do nothing. The Lord will not suffer us to be tempted above what we are able. The Lord is our
Rom. viii. 31. Captain, before whom shall we fear? The Lord is with
Zech. ii 8. us, who can be against us? He will preserve us as the apple of his eye; yea, as his sons and daughters. For
John x. 28. none shall pluck his sheep out of his hand; yea, it is
Matt. xxiv. 24. impossible that the elect of God should be deceived.

1 Pet. iii. 14. Therefore, my dear brother in the Lord, be not terrified; although they angrily gnash their teeth at you, and bespatter you, they cannot do otherwise against you. Let
Ps. xci. 13. Eph. vi. 13. us devoutly fight against all the dragons and lions, put on the armour of God, take the sword of the Spirit, and stand without dread against them, and regard none. They will be obliged to quit the field: for the sword which the Lord hath given us is much too sharp for them. The Lord aids us in the fight, who shall be able to stand against him?
Deut. iv. 24. for our God is a consuming fire that destroys his enemies. I therefore pray you, my dear brother, that you suffer not yourself to be cast down, notwithstanding that you remain here so long in the lions' den. For the Lord is proving us
Wisd. iii. 6. hereby, seeing he tries his chosen as gold in the fire.
Rom. xii 12. Therefore be patient in your tribulation, for where there is no combat, there is no victory. We must have conflict,
Rev. xxi. 7. if we would be conquerors. He that overcometh shall
Matt. xvi. 24. inherit all things. Therefore let us take up the cross

with meekness and patience, and wait for the promises, as the husbandman waits for his fruits. Let us set the Lord before us, and be faithful to him unto death. In a few things we must suffer here, but in many shall we be rewarded. For he will place us upon his throne, and give us the hidden, heavenly bread to eat, and make us pillars in the temple of his God. Herewith I commend you to the Lord, and to the word of his grace, who shall strengthen you in his righteousness to the end.

James v. 7. Rev. ii. 10. Wisd. iii. 5. Rev. iii. 12. Acts xx. 32.

Further, you have heard (as I am told) that I had forsaken the Lord. At this I have felt greatly surprised, seeing it is not true, nor ever will be. But they have said that to draw you back again, and to distress you, and have belied me. For I have never been of any other mind as to my faith than it behoves me to be, and am as happy as when I lay near you (praised be the Lord), and have never wavered. I had rather be tortured ten times every day, and then finally be roasted on a gridiron, than renounce the faith I have confessed.

1 Cor. xv. 58.

Therefore, though they may say much to you about my having fallen away, believe it not, for the devil does that in order to deceive and seduce you. By the grace of God, never will I forsake him. But I have been sick in body many days, yet was my spirit so much the stronger. I [126] prayed to the Lord, that were it for my soul's welfare, he would send me still more suffering, and the Lord gives me still more strength and comfort, for which I cannot worthily praise him. Herewith be you commended to the Lord. When you sing aloud I hear you. And I thank the Lord that he still continues to give you so much strength that I can hear you sing.

This is the last Letter that Jeronimus wrote to his Wife, on the night when he was condemned. He was executed in the year 1551, *the* 2*nd September.*

Grace and peace from God the Father, the unfathomable mercy of the Son, our Lord Jesus Christ, and the kindness and communion of the Holy Ghost, afford you everlasting consolation, joy, rejoicing, and strength in your bonds, tribulation, suffering, and distress in travail, and give vigour to your faith and love in all your affliction.

Rev. i. 6. To whom be glory for ever and ever. Amen.

I wish you, my heartily beloved, chosen wife in the

Gal. v. 6. Lord, the true, genuine, penitential faith that works by love, and a sound, firm, immovably steadfast mind in our and your most holy faith. Further, I wish you the crucified Christ as your Bridegroom, who has chosen you

Ex. xx. 5. to be a daughter, spouse, and queen. To that almighty King, the everlasting Father, and jealous loving God, I now commend you, my beloved in the Lord, that he may be your Comforter and Bridegroom, seeing that he has called and fetched me first. With this I am well satisfied, having seen that it was the Lord's will. To him be eternal praise for his great power which he has displayed in us. Therefore, my dearly beloved in the Lord, let it be no burden to you, nor be greatly cast down, that he summons me first away. He has done it for our good, and that I might be an example to you, and that then you may devoutly follow me, since, through the mercy of the

Acts v. 41. Saviour, who hath counted us both worthy to suffer for his name, I shall go before you. Oh, my dear lamb, I beseech you humbly to give no ear to the papists, or other ingenious men, but follow steadfastly your Bridegroom, your un-

1 Pet. ii. 21. changeable Bridegroom. Pursue his footsteps, and be not

afraid of their threatenings, nor be terrified at their torments. They can do no more than the Lord permits them, for they cannot hurt a hair of your head without the will of your Father who is in heaven. Therefore fear not, but continue constant, and abide in the doctrine of Christ, and by the real truth. For the Lord will not forsake you, but will keep you as the apple of his eye, yea, as his daughter and child; for it is impossible that the elect of God should be deceived. His sheep hear his voice and follow him, but they hear not the voice of a stranger; therefore shall no man pluck them out of his hand. He is their Shepherd and Defender. Therefore, my chosen lamb, strive valiantly for the glory of the Saviour, even as he has so powerfully striven for our souls' salvation. Be of good courage, although you may have to lie a little longer yet in this lions' den. Your deliverance is near, and tarries not, but approaches. He is coming that shall come, and that with power, and will receive you as his bride and queen. He delights to have his chosen with him, and has pleasure in beholding her. The day of the Lord is near at hand.

1 Pet. iii. 14. John xix. 11. Matt. x. 30. Zech. ii. 8. Matt. xxiv. 24. John x. 27. Habbakuk ii. 3. Ps. xlv. 14. Isa xiii. 6.

Therefore, my dear wife in the Lord, be determined thus devoutly to contend, and have regard to none, but say rather with Susannah, that you had much rather fall into the hands of men than into the hand of God; for *it is a fearful thing to fall into the hands of the living God.* Go forth with ardent love to meet the Lord, as you have thus far done through the grace of Christ, who worketh in you. Fight devotedly, for the crown of life is laid up for you. To them that overcome it is promised, for they shall inherit all things, as Christ saith, *Blessed are ye, when all men speak evil of you; for great is your reward in heaven.* Further saith he, *Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.* And the Lord hath said, *When they bring you before magistrates*

Susannah 23. Heb. x. 31. Matt. xxv. 6. James i. 12. Rev. xxi. 7. Matt. v. 11.

John xvi 2. *and rulers, and torture and kill you, they will then think that they have done him service.* Trust, therefore, steadfastly in
Heb xiii 5. Christ alone, and the Lord will not forsake you; the crown of life is prepared for you.

Acts xx 32 With this I commend you to the Lord, and to the word of his grace. Herewith I take leave of you in this world, for I expect to see your face no more, but hope shortly
Rev. vi. 9. to see you again under the altar of Christ. Therefore, my beloved wife in the Lord, notwithstanding the world counts us deceivers, and separates us bodily from each other, yet the compassionate Father will nevertheless in a little time bring us again together under his altar, with
2 Tim i. 12. our brother. I doubt not of this, but steadfastly confide in him. I have committed all three of us into his hands, that
[127] he may accomplish his divine will in us, whereby his name may be most praised and glorified, to the salvation of our souls, and the edification and succour of all those who fear the Lord, and serve and love his name. This he will do, I doubt not, for he forsakes not his own who put their trust in him. Therefore I go with a cheerful mind to
Judges vi 14 present myself a sacrifice to the glory of God.

Had it been in my power I would have come to you, but Joachim would not permit it. But Christ will soon bring us again together under his altar; *that*, men will not be able to prevent.

With this I bid you adieu, till we be again united under the altar.

Remain herewith commended to the Lord.

Tall Henry salutes you much in the Lord.

Behold, my dear wife in the Lord, the hour is now come that we must part. I go before you with great joy
John xx. 17 and gladness to my heavenly Father, and to yours. I most humbly beseech you that you be not therefore cast down, but rejoice with me. Yet I am somewhat sorry that
Rom. xii 15 Matt. vii 15 I leave you amongst these wolves; but I have commended

you, and the fruit of our union, to the Lord, and am fully persuaded that he will preserve you to the end. In this persuasion I rest myself in peace. Abide devoutly in the Lord.

HERE FOLLOWS HOW THAT LYSKEN, JERONIMUS' WIFE, HAVING VALIANTLY CONTENDED FOR AND CONFESSED THE GROUND OF HER FAITH BEFORE ALL, AND PERSEVERED TO THE END, WAS IN THE NIGHT THRUST INTO A SACK, AND THROWN INTO THE SCHELDT, AND THUS SEALED HER FAITH BY HER DEATH.

Lysken, our sister, having lain long in bonds,[h] has at last finished the period of her pilgrimage, remaining perfectly steadfast in the word of the Lord even to the end; the Lord be for ever praised. She very boldly and undisguisedly confessed her faith at the tribunal, before the magistrates and the multitude. They first asked her concerning baptism. She said, "I acknowledge but one baptism, even that which was used by Christ and his disciples, and left to us." "What do you hold concerning infant baptism?" asked the sheriff. To which Lysken answered, "Nothing but a mere infant's baptism, and a human institution." On this the bench stood up, and consulted together, while Lysken, in the meantime, confessed, and explained clearly to the people the ground of her belief. They then pronounced sentence upon her. Lysken spoke in the following manner to the bench: "Ye are now judges; but the time will come when ye will wish that ye had been keepers of sheep, for there is a judge and Lord who is above all; he shall in his own time judge you. But we have not to

Acts xx. 23. 1 Pet. ii. 11. Matt. x. 22. Eph. iv. 5. Mark xvi. 16. Wisd. vi. Ps. vii. 12.

[h] [Brandt says she was kept thus long from martyrdom in order that she might be first delivered of her child. i. 92.

Eph. vi. 12. wrestle against flesh and blood, but against the principalities, powers, and rulers of the darkness of this world."
John xix. 16. The bench said, "Take her away from the tribunal."

The people then ran earnestly to see her, and Lysken spoke piously to them: "Know that I do not suffer for
1 Pet. iv. 15. 1 Pet. i 25. robbery, or murder, or any kind of wickedness, but solely for the incorruptible word of God." When they came to
Matt. xxi. 13 the Barg-church, she said, "O thou den of murderers, how
John x. 10. many souls are murdered in thee!" Proceeding forward, between the officers, unconfined, the officers said, "Stand by; make room." Lysken said, "They do not hinder me; they are welcome to see me, and to take an example by
Phil. iii. 17. me, even all who love the word of the Lord;" and while continuing to speak, she re-entered the prison.

The people were hereby greatly moved. The friends were cheerful. Some of them went in the afternoon to the prison, to visit her, and many others with them. Our
1 Pet. ii. 20. friends conversed a little with her, and said, "It is well that you suffer only for well doing, and not for any wicked works;" but she was constrained not to notice them on account of the other people that were there in the prison. Lysken spoke boldly and piously to the people, and sang a beautiful hymn, so that they were astonished. Two monks then came to tempt her, and they three were shut up together in a room. Lysken would in no wise listen
John x. 5. to them. The chamber door, at which many persons were standing, being once opened, Lysken came to the door, saying to the monks, "Go, till you are sent for; I will
Matt. xvi. 6. give no ear to you. Had I been satisfied with your leaven I should not have come here." She was then again shut
1 John iv 1. Jude 13. up with them in the room. Thus these wandering spirits, or stars, came with their false and poisonous venom; but
John v. 12. Lysken (God be praised) was not affrighted. In good spirits, she raised a hymn, and sang in the presence of the
Rom. xvi. 1. monks. One of the friends who was present said, "Sister,

strive manfully!" When they heard that, they were quite enraged, and said, "There is another of her people encouraging her, who deserves burning more than she." They then departed in wrath, for their voice was strange, John x. 5. and was not heard there.

Lysken was now shut up in the chamber alone, fronting the street where she was accustomed to sit. No one [128] was permitted to come to her, but they who had the keys. When the monks came into the street to go away, some of the friends who were there asked the monks, "Will she not turn?" They replied, "No: for there was one of her people there whom she preferred hearing."

As it now began to draw towards evening, the Lord graciously ordered it that one of the friends came to the place where Lysken sat, and spoke a long time with her. The people in the street beginning to hear, they all looked towards the place where the friend was. Some who were near him were troubled, and called to him to go away. He then said, "I must first take leave of her," and thereupon said to her, "Stand up, sister; show yourself; look through the window." This she immediately did, and as she looked out upon the people standing in the street, there were among them some friends who called out, saying, "Dear sister, strive piously, for the crown of life is set 2 Tim. ii. 5. 1 Cor. ix. 25. before you." She then said to the people, "Drunkards, whoremongers, adulterers, are all borne with, who will read and talk of the scripture; but they who live according to the will of God, and walk consistently therewith, must be harassed, oppressed, persecuted, and killed." 2 Tim. iii. 12. John xvi. 2. Rom. viii. 36. She then raised her voice, and sang, "*Behold, what poor sheep are we,*" &c. While she was singing (the hymn not being quite finished), the magistrates, with the officers, came to the prison. Some of the friends said, "Sing out, Lysken;" but before she had finished the hymn they drew

her from the window, and the evening coming on she was no more seen.

On Saturday morning we rose early, some before day, some with the daylight, to see the nuptials which we thought would then be celebrated; but the crafty murderers outran us. We had slept too long, for they had finished their murderous work between three and four o'clock. They had taken that sheep to the Scheldt, and had put her into a sack, and drowned her before the people arrived, so that few persons saw it. Some however saw it. She went courageously to death, and spoke bravely: "Father, into thy hands I commend my spirit." Thus she was delivered up, and it came to pass to the honour of the Lord that, by the grace of God, many were moved thereby.

John x. 27.

Luke xxiii. 46.

When the people assembled, and heard that she was already dead, it occasioned a great commotion amongst them, for it grieved them as much as if she had been publicly executed. For the people said, "Thieves and murderers they bring publicly before all men; but their treachery is thus more manifest." Some simple-hearted people asked, "Why must these persons die; for many bear a good testimony concerning them?" Some of the friends were present, and spoke openly to the people, "The reason is, that they are more obedient to God's command than to the emperor's, or men's; because they have heartily turned to the Lord their God, from lies to the truth, from darkness to light, from unrighteousness to righteousness, from unbelief to the true faith, and have accordingly amended their lives, and been baptized, seeing they were real believers, according to the command of Christ and the practice of the apostles." They further showed the people, from the word of God, that the papists are they of whom the apostle Paul prophesied, namely, the seducing spirits who teach the doctrines of devils; and

Acts v. 29.

Mark i. 15.

Mark xvi. 16.

Acts ii. 38.

1 Tim. iv. 1.

moreover, that the righteous have had to suffer from the beginning, from the time of Abel to the present; that Christ also suffered and entered into the glory of his Father, and left us an example that we should follow in his footsteps: *for all that will live godly in Christ Jesus must suffer persecution.*

Gen. iv. 8.
Luke xxiv. 26.
1 Pet. ii. 21.
2 Tim. iii. 12.

PIETER BRUYNEN, JAN, PLEUNIS, AND JAN THE OLD CLOTHESMAN, WITH ANOTHER BROTHER, ALL PUT TO DEATH AT ANTWERP, 2ND OCTOBER, A.D. 1551.

A Letter of Pieter Bruynen of Weert, which he wrote in prison at Antwerp, where he was put to death, with four others, for the word of the Lord, the 2nd October, A.D. 1551.

Grace be with you, and peace, from God the Father and the Lord Jesus Christ. Blessed be the God of mercy, who hath by his divine word begotten us again to a living hope reserved in heaven for us, who by the divine power are kept in the faith, and by trial are meetened for the kingdom of God for which we suffer. For this the Lord be praised, because he has chosen and made us meet thereto, and to be partakers of the inheritance of his saints in light. Be then, dear brethren, devoted and undismayed, and walk with a strong unwavering faith before God and his church. Resolve steadfastly not to depart from the Lord, nor be separated from his love, on account of any tribulation or suffering. May he, when you are forsaken, and deprived of all help and comfort from man, himself afford you comfort and consolation. For he comes to the help of those who renounce and forsake themselves. He will dwell alone in the hearts of men. He allows not that we serve any besides himself. Be you then rooted

Rom. i. 7.
James i. 18.
Col. i. 12.
Job xix. 13.
Matt. iv. 10.

Col. ii. 7. and built up in him; and let love abound amongst you, to
[129] your mutual support; and be cheerfully diligent to excel
Titus iii. 8. each other in virtue. Let not the slothful and neglectful walk
of those who call themselves Christians, and lead a life of
Matt. xi. 8 ease, and adorn their persons, and are Christians only
externally, attract you. Be not followers of these, but
2 John 10. observe them whose life, and the profession of whose faith,
Eph. iii. 18. are conformed to the doctrine of Christ, that you go
neither too high nor too deep, nor be too broad nor too long;
for many injure themselves hereby, comparing themselves
among themselves, and thus becoming cold.

Col. iii. 1. Are you, my dear brethren, risen with Christ? Seek
then those things which are above, that your minds may
2 Cor. iv. 18. be directed to that which doth not perish. Let your hope
be in things not seen, and be patient therein, for we must
Heb. x. 38. exercise patience if we will inherit the promise. Establish
James v. 8. your hearts, for the coming of the Lord draweth nigh.
Col. iii. 8. Put off the old man, and put on the new man. Renounce
ungodliness and worldly lusts. Be transformed through the
renewing of your minds. Do you desire to share in the
resurrection of Christ? Understand that you must first
Rom. vi. 6. have crucified the old man, that the body of sin may be
1 Cor. xv. 58. destroyed. Be not weary in well doing, for your labour
Heb. iii. 14. will not be in vain. For ye have been made partakers of
Christ, if ye hold the beginning of your confidence unto
2 Thess. ii. 2. the end. Be not then moved away by aught, neither be
Isa. li. 12. afraid of the son of man, that withereth like grass, for they
can do nothing against you but by the permission of God;
Eccles. ii. 8. but let God be your fear, for that is perfect wisdom.
Humble yourselves before him, for great honour is the
Phil. ii. 18. reward of the lowly. Compare yourselves always with
Gal. vi. 3. the humble, so shall you be great in the eye of God.
Suffer not yourselves to think that you know any thing,
or are any thing, that ye deceive not yourselves. Look
always out of yourselves, and regard not from whom any

ungodliness or suffering is brought upon you, although men injure you, for it is acceptable with God if a man for conscience' sake endure grief, suffering wrongfully. Be patient then in your tribulation, and partakers of the sufferings of Christ, that ye may inherit the promise. The time here in which to endure reproach is short when compared with everlasting joy. And these sufferings, which are temporary and light, work out a far more exceeding and eternal weight of glory. For although our life here is one of poverty, yet shall we receive a very great reward. And though death now triumphs over us, yet an east wind from the Lord shall come and dry up all our sores. For it is sown in dishonour, it is raised in glory; it is sown a natural body, it is raised a spiritual body. Therefore this house of our tabernacle must be dissolved, if we would obtain the house prepared for us by God. We dare not then fear them that kill the body; they cannot injure the soul. But our reward of God will be the greater for the greatest loss they can make us suffer, and after that they can do no more. Gird up then the loins of your mind, be sober, watch unto prayer, and give thanks evermore to God the Father, through our Lord Jesus Christ, for his rich grace, in that he has made known to us his will, and manifested to us the savour of his knowledge, and given unto us exceeding great and precious promises, even to us who were alienated by wicked works, and estranged from the life of God, having thence no hope in the promises. But when the kindness and love of God appeared towards us, not by works of righteousness which we had done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, by whom we are sealed to the day of redemption, which is the earnest of our future inheritance, and who assures us, and bears witness, that we are the children of God. He teaches us all things, and is given and made to us of God

Matt. v. 39. 1 Pet. ii. 19. Rom. xii. 12. 1 Pet. v. 10. 2 Cor. iv. 17. Tobit iv. 21. 1 Cor. xv. 43. 2 Cor. v. 1. Matt. x. 28. 1 Pet. i. 13. Eph. i. 9. 2 Pet. i. 4. Eph. iv. 18. Titus iii. 4. Eph. i 13. Rom. viii. 16. 1 Cor. i. 30.

wisdom, righteousness, and glory, by whom we have re-
1 Tim. vi. 16. ceived the atonement. To God the Father, who only hath immortality, to whom alone belongs power and might, honour and praise, to him be glory and thanksgiving
Rev. iv. 11. through Christ our Lord, according to his unspeakable mercy, from henceforth and for ever.

For our present condition the Lord be praised; to whom we cannot be sufficiently thankful, both for the joy that he
Acts v. 41. should have counted us worthy to suffer for his name, and for the gladness he has therewith provided for us even in prison, and which we here experience. He is faithful, so
1 Cor. x. 13. that with the temptation he gives to his own a way of escape. He permits not them to come to shame who put
Ps. ix. 18. their trust in him. The grace of the Lord be with you. Greet one another with a holy kiss. Jan, Pleun, and myself, greet you heartily. Herewith be you commended to God and to the word of his grace. Written by me, Pieter of Weert, lying all three in prison.

Here follows Pieter's second letter, taking leave.

Herewith we commend you all to the Lord, dearly
2 Tim. iv. 7. beloved brethren, and desire that you may finish your course to the glory of the Lord, so that you may obtain
[130] the crown, and that you may remain steadfast unto the
Matt. xxiv. 13. end, in order that you may receive salvation; for no man
2 Tim. ii. 5.
1 Cor. ix. 24. receives the prize except he valiantly strive. So run that you may obtain the treasure. Strive as champions of the
Matt. x. 19. Lord. Resolve to take no thought how or what ye shall speak in that hour when ye shall be brought before governors; for God the Lord suffers not his own who trust in him to be put to shame. Although they may be arraigned as evil doers, nevertheless he forsakes them

not. Though weeping may endure for a night, yet joy returneth in the morning. If, in order to chasten, he be for a moment angry, yet in his mercy he preserves us in life. Hence we are not abandoned of him though we have greater adversity than the world. My brethren, the servant is not above his master, or lord. Think, though Christ was rich, yet for our sakes he became poor; and though he was exalted, nevertheless for our sakes he received and endured reproach, that we through his poverty might be rich, and through his reproach might be inheritors of his promises. Let us then go forth unto him without the camp, and help to bear his reproach. Let us long for future good. Walk not in darkness, nor be overcharged with eating and drinking, nor entangled with commerce or care. Walk as children of light. Be always ready, like those who constantly expect their Lord, for he will come as a thief in the night. Arm yourselves. Take your staff in your hand. Gird up your loins. Depart for the promised land; you shall take possession thereof if you fail not by unbelief. It is a pleasant and delightsome land; we have seen it from afar, for which we thank and praise the Lord.

Ps. xxx. 5. Heb. xii. 8. Isa. liv. 7. Matt. x 24. 2 Cor. viii. 9. Heb. xiii. 13. Luke xxi. 34. Luke xii. 36. Rev. iii. 3. Eph. vi. 14.

We desire, ye lovers of the truth, that ye will help us to thank the Lord for this. Once I promised the Lord to serve him all the days of my life; this he has helped me to perform. I praise him for it, as I have often fervently done, with outstretched hands. I write this, that ye may not forget to thank and glorify the Lord. He is more than our life. Ye cannot so speak of his greatness but he is greater still. Continue in his word, and observe his commandments. Love one another fervently.

Luke i. 75. Ecclus. xliii. 32. 1 Pet. i. 22

Let him be praised for the faithfulness to his promises which he manifests towards us, namely, in the joy he gives us, of which we know not, dear brethren, how sufficiently to write. For in the beginning of our imprisonment, when

we were taken prisoners, we were cheerful and without fear: in like manner before the magistrates, and afterwards on the bridge; and in our prison are we joyful. And we hope that our God will give us courage even to the end. Hence, dear brethren, should they do more than put us to death, be not affrighted. If in one quarter of an hour they can make us suffer much, it is far from the pains of hell, and not to be compared with future joy. For after we have suffered this anguish, and passed through the strait, we expect enlargement and joy. Then shall all tears be wiped away. Thereafter shall be no more weeping nor crying, but we shall go from joy to joy. Oh, my brethren, would you prepare yourselves to enter into his joy, lead henceforth a Christian life. Let not the gospel on your account be evil spoken of. Be always lowly in heart. Have a conscience void of offence, and in your affairs think always of the end, that you fail not. Forget not the zeal for spiritual improvement which animated you at the commencement of your Christian life. For if you think you are perfect Christians, greater improvement is still needful. Be commended to God and to the word of his grace. We, Jan, Pleun, and Peter, greet you in the Lord. Pray to the Lord for us, that we may finish our course to his glory. We pray likewise for you.

John xvi. 20. Rev. vii 14. Rom. xiv. 16. Matt. xi. 29. Ecclus. vii. 36. 1 Thess. v. 25.

THE CONFESSION, OR ANSWER OF HIS FAITH, OF JAN THE OLD CLOTHESMAN, WHEN HE LAY PRISONER AT ANTWERP.—A.D. 1551.

Question. "What do you hold concerning infant baptism?"

Answer. "I consider it nothing else than a human institution."

Matt. xv. 9.

Qu. "By what then will you prove, or establish *your* baptism?"

Ans. "By Mark xvi."

Qu. "What do you hold concerning the sacraments?"

Ans. "I know nothing of the sacraments of men; but I regard the Lord's supper, as observed by Christ and his apostles, to be good and valuable. I think there is many a man who does not know what sacrament means." Matt. xxvi. 26.

Qu. "What do you think of the church of Rome?"

Ans. "I do not approve of it; but I esteem the Christian church to be good and excellent, that is the congregation of Christ." 1 Tim. iii. 15.

Qu. "What do you hold concerning the host, which the priest has in his hand? do you not believe that our Lord is there present in flesh and blood!"

Ans. "No, indeed; for it is written in the first of Acts, that he shall come again in like manner as he went into heaven." Acts i. 11.

Qu. "What do you hold concerning the pope?"

Ans. "That he is antichrist."

Qu. "What do you think of the mass, of the ceremonies, and confession held in the churches?" 2 Thess. ii. 4

Ans. "I do not approve of them; for the tree is worthless from which they are taken." Matt. vii. 19.

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Qu. "Where were you baptized?"

Ans. "Gentlemen, as you know it, why should you ask me?"

The sheriff then said, "I adjure you by your baptism that you tell us where you were baptized." Matt. xxvi. 63.

Ans. "I consider my baptism good and valid; but your adjuration I do not heed."

They then read the names and surnames of all that had been baptized with me, and said, "Assuerus[1] has confessed it to us."

[1] [See before, p. 404.]

I then said, "It is true."

Qu. "Who baptized you?"

Ans. "I am not at liberty to tell that."

Qu. "We shall take care to make you tell us."

Jer. xxvi. 14. *Ans.* "My body is in your hands; do with it what you will."

COPY FROM AN OLD WRITING.[j]

WILLEM THE JOINER, BEHEADED IN CLEVES, AS ALSO WINDEL RAVENS, WHO WAS PUT TO DEATH IN THE SAME PLACE.—A.D. 1551.

This Willem the joiner lived in Wees, a village in the jurisdiction of Cleves.[k] He was a very peaceable and useful man, who formerly had been obliged for the Christian faith to leave his native land. As he would not be conformed to the world, he was brought prisoner from Wees to Cleves, and having lain there about a year, was at last beheaded, having written some letters in prison.

One of the magistrates feigned himself sick, to avoid consenting to the condemnation of Willem the joiner.

When now Willem the joiner was about to be condemned by the magistrates of Cleves, there was one of them who would not sit on the bench to condemn him, but feigned himself sick, and lay in bed; his name was Claes Meselaer. The burgomaster, with the six magistrates, came therefore to his bedside to receive his vote of condemnation. He then said, "He wished not to condemn so godly a man." Whereupon the burgomaster said, "You will thereby incur the serious displeasure of our gracious prince and lord." To which Claes the magistrate replied, "I prefer incurring the displeasure of Duke William to that

He would rather incur the displeasure of

[j] This copy was sent us by a person from the country of Cleves, as a very old memorial.

[k] [Now forming the north-western part of Prussia.]

ofthe Almighty." "I will then take it upon myself," said the burgomaster. He afterwards experienced the chastening hand of God, in being so plagued with lice that for a long time he was deprived of speech, and ended his life in great misery. But this Claes Meselaer resigned his office, and died a member of the church. Duke William than that of the Almighty.

Together with this brother, another was put to death at Cleves, named Windel Ravens, who, like the preceding, exchanged life for death, after having commended his soul into the hands of God. Relating the death of Windel Ravens.

[AN OLD MAN, SEVENTY-FIVE YEARS OF AGE.

During this persecution, but we cannot fix the exact time, there was brought before the bloody tribunal a man seventy-five years old. His hair was white, his body bent with age, his manners irreproachable, such as naturally spring from a heart possessed with the true fear of God. This man had been baptized by the brethren in his old age. Whilst he sat bound like an innocent sheep prepared for the slaughter-house, encompassed by a number of the burghers, waiting for the criminal magistrate who was to pronounce sentence of death against him, one of the officers spake thus to him, in the hearing of the people:—

"Good father, why do you continue thus obstinately in your cursed error? Do you think there is no such place as hell?"

"Sir," said the old man, "I believe a hell most certainly; but I know nothing of the errors you mention."

"Yes," said another, "you are in an error, and in so dreadful a one, that if you die in it, you will be damned for ever."

"Are you sure of that?" said the old man.

"Yes," replied the officer, "it is as sure as any thing in

the world:" thinking he had staggered him, and hoping for the honour of his conversion.

But the old man returned him a very unexpected answer: "If it be so," said he, "then are ye murderers of my soul."

Upon this there was a great silence among the multitude, who were very attentive to this discourse of the old man; at which the officer, half ashamed and not a little enraged, cried out aloud to the prisoner, "What do you say, you impudent fellow? Are we the murderers of your soul?"

The old man answered, "Do not be angry, sir, at the voice of truth. You yourself know that faith is the gift of God; that neither I, nor any other, can extort this saving gift out of God's hands; that God bestows his gifts on one man early, on another late, just as he called the husbandmen into the vineyard. Suppose now that I had not yet received this gift, as you have: ought you to punish me for that misfortune? Might not God, in case you suffered me to live, might he not impart to me as well as to you this wholesome gift, in a week, a month, a year? If then you hinder me from sharing therein, by depriving me of this time of grace, what are you otherwise than murderers of my soul?"

These plain and strong arguments, courageously urged by this good old man, did so move the hearts of the townspeople that stood about him, that there was no small murmuring among them; insomuch that the officers of justice hurried away the prisoner to the court in the stadthouse, where being recovered of their fright, they procured the innocent old man to be condemned to death, and beheaded the same morning, to the great discontent and embittering of many of the burghers, who were forced to behold this lamentable tragedy in silence.][1]

[1] [This narrative is taken from Brandt's Hist. of Reform., i. 92.]

[PERSECUTION IN MORAVIA AND HUNGARY.

For some years the brethren in Moravia enjoyed much tranquillity; but in 1547 the king Ferdinand, incited by incessant complaints against them on the part of their enemies, again issued his command to the marshal of Moravia for their extirpation. Their entreaties to remain availed them nothing, and though many in number, they suffered themselves unresistingly to be driven from their homesteads and possessions in the following winter. No crime was alleged against them but their religion, and for this they were prepared steadfastly to endure the rigours of the season, and the loss of property. And some were called to lay down their lives, pouring forth freely their blood as a testimony to the truth of God and the institutions of the Lord Jesus Christ. Although good subjects, they were banished against all the laws of nature and humanity from the possessions they had earned by just and lawful means.

These persecuted men bent their steps to Hungary, and erected their mean and fragile abodes in its desert places, its woods, and marshy lands, hoping by their accustomed diligence to reap the deserved fruit of toil. Their labours were in vain. The barrenness of the region to which they had fled would not yield them food, and with all his anxious endeavours, their leader, Jacob Hutter, could not keep them together. A new order was also issued by the king for their expulsion, even from this wretched home, and the aged, the widow, and the orphan, were again exposed to all the rigours of the climate and the inclemency of the seasons. They left the woods that had given them shelter, and sought refuge in various places. Switzerland received many of the fugitives. Others in small parties crept back to their old abodes in Moravia, where, though welcomed by their feudatory lords, they

were hunted out, and destroyed by fire and sword. Some wended their way to Poland and Silesia. All became outcasts through the tyranny of man. It availed nothing that their former lands lay waste, that the nobles were deprived of their accustomed revenues, that whole districts were depopulated; the tyrant issued on the 8th May, 1548, a peremptory edict, that from all the countries under his sway the poor baptists should be chased away, their lives and property forfeited, and that every where they should be refused food, or a roof to shelter them. A few only escaped the fangs of their tormentor, and by the connivance of nobles or magistrates more gentle than their rulers, obtained settlements in various parts of Moravia.

In 1550 another edict was issued by Ferdinand against his baptist subjects, and they were commanded to leave all the countries under his jurisdiction by St. John's day, June the 24th. It was followed in the year 1551, by an imperial constitution from the diet at Augsburg, reviving with all its persecuting rigour that of Spires against the baptists. It was commanded to extirpate them by fire and sword. Mercy was not to be shown to any age or sex. Every where the bitterness of persecution was revived, and the already scattered flock of the Lord was yet more widely dispersed. Poland, Silesia, the Tyrol, Austria, and Bohemia were resorted to for hiding places from the storm; but in vain. For four years the savage inquisition for their blood raged throughout these countries. Nowhere were they safe from the diligent researches of the priests, and multitudes laid down their lives as a sacrifice unto God. A small remnant finally returned to Moravia, and settled in their former homes, their sufferings having obtained for them the commiseration and pity of all.

Under these tribulations they were comforted by the pious consolations afforded them in the letters of Jacob Hutter, which were sent by the hands of brethren from

place to place, in all of them exhorting his brethren to endurance and constancy. In sacred hymns they expressed their patience and their trust in God. "Alas!" said they, "how wretched is our lot, for us is there no place of refuge left. Hear, O Father, our complaints, aid us in our adversity, console the miserable: for no one affords solace to thine afflicted ones. The tyrants rage, the world threatens our destruction, we are led like sheep to the slaughter. Princes exult, the world rejoices, when we are suffocated in blood. Edicts are published against us, fire and sword devour us, there is no end to our sorrow. Our enemies are not deterred by thy judgments; they break into thy fold, and rage more furiously than wolves among the harmless flock. Thy poor people have no home that they have not ravaged. There is no comfort for them on earth. They are every where murdered. Thy saints are few in number. Faith is departed. There is a shepherd and a fold, to which none will come." Thus did these witnesses of Christ bemoan their painful lot, and cry to their Father in heaven. Hutter himself fell a victim to the wrath of the enemy at Innsbruck, whither on his arrest in the Tyrol he had been sent by King Ferdinand, and where the Emperor Charles V. had fixed his residence during the sessions of the Council of Trent. Cæsar and pope were alike hostile to the pure, simple truth of the word of God, and to its humble, pious, and harmless confessors.][m]

[m] [Ottius, pp. 109, 112, 113. Catrou, Hist. des Anab. pp. 216—219. Fischer's Erhebliche Ursachen, &c., p. 17. Starck, pp. 281, 283, 286, 289. Meshovius, p. 93.]

MARIA OF MONJOU.—A.D. 1552.

Since it is known and manifest, agreeably to the testimony of the sacred scriptures, that all righteous persons, living a
2 Tim. iii. 12. Acts xiv. 22. Gen. iv. 8. godly life in Christ Jesus, have had to suffer from the beginning of the world, this Maria, a pious God-fearing woman, was likewise made a partaker of these sufferings. For having, according to the requirement of the scripture,
Mark xvi. 16. on her genuine faith, been baptized, and become a member
Rom. xii. 5. of the body of Christ, and having a long time conducted
[132] herself among the brethren and towards all men in an
Rev. xii. 9. edifying manner, the malice of the old dragon displayed itself; for the magistrate of Monjou hated this woman, and cast her into prison. There she lay confined between one and two years: and though she had to pass through many sufferings, she nevertheless cheerfully bore them.
Acts xiv. 22. Constantly did she admonish the pious to walk in love,
Eph. v. 2. and abide firmly by the covenant of Jesus Christ. She
Rom. xii. 1. was herself always diligent to present her body a living
1 Pet. ii. 5. sacrifice, holy and acceptable unto God, and that she might be built up a spiritual house, well adorned inwardly with the word of God.

The magistrates tempted her for three successive days, but could not move her to renounce her faith. She would
Eccl. xii. 13. abide with Christ. For by the testimony of scripture no one is brought to shame that fears God from the heart. The magistrate asked her with entreaties if she would go to church; he would then release her, and maintain her a whole year. Yet she consented not to his proposal, but desired to abide with Christ, and to resign her life for him. She was therefore condemned to be drowned in the water.
Matt. v. 12. When now she went out towards the water, she sang with a cheerful heart because the day had arrived, and that she
Rom. viii. 36. had lived for such an hour. Thus she went as a sheep to

the slaughter under the hands of Pilate, even as Christ. This the scripture testifies: "They shall kill you, and think they do God service." Going along the road, Maria said, "I have been a man's bride; but to-day I hope to be the bride of Christ, and with him to inherit his kingdom." When they approached the water, one of the dissemblers said, "O Mary, repent, or it will not be well with you." At the water, they kept her nearly three hours, and thought they should induce her to recant, to renounce the truth, and follow them. But Mary said, "I abide by my God; proceed in the business for which you are come here. The corn is in the straw; it must be threshed. In like manner the word of God has begun to work, and it must be perfected." She then undressed herself, and cheerfully went to death, saying, "O heavenly Father, into thy hands I commend my spirit." She was then drowned, dying in the water, and to the comfort of all believers witnessed the name of God, and sealed it with her death.

John xvi. 2.

John iii. 29.

Luke xxiii. 46.

2 Esdras ii. 47.

BARBEL.—A.D. 1552.

About the same time a pious, God-fearing woman, named Barbel, was also drowned at Jülich, for having renounced popery and idolatry, and yielded obedience to the holy gospel.

1 Cor. x. 14.

WILLEM OF BIERK, CHRISTOFFEL FROM GEISTENS, CHRISTIAEN FROM EUKERAET, AND TIELLEMAN FROM NUNKERKEN.—A.D. 1552.

In like manner, Willem of Bierk, Christoffel from Geistens, Christiaen from Eukeraet, and Tielleman from Nun-

kerken, were all four, as brethren, executed together by the sword at Blankenburg[n] on the same day, and for the
Rev. vi. 9. testimony of Jesus Christ willingly suffered death, and witnessed the same by their blood.

MARIKEN AND ANNEKEN.—A.D. 1552.

They who rely upon God and his holy word, and seek to
Matt. x. 23. Acts xii. 1. be perfect therein, shall not be only persecuted, but likewise apprehended and put to death, as appeared clearly at Leyden in the year 1552, in the case of two women,
Matt. xxvi. 55. Mariken and Anneken, who were seized and brought into a house, where they were questioned by the sheriff what they held concerning the Romish church. They answered,
1 Pet. iii. 15. that the greatest part of it was nothing but devilish doctrine. He further asked them concerning the sacrament of the priests, if Christ was not bodily present therein? They said, "There may be a devil secreted in it; for God suffers not himself to be enclosed in silver or golden caskets." They were then conducted to prison, and passing by the
Matt. xxi. 13. church, said, "O den of murderers, and choir of devils!" "Why do you use such shocking words?" asked the sheriff's man. "Because so many poor souls are murdered therein," said they. After they had lain a considerable
Matt. x. 32. time in prison, they were questioned, and valiantly confessed
Matt. xxiv. 13. their faith, and remained steadfast therein, so that they were condemned to death. The sentence pronounced upon one of these women was, that she had renounced infant baptism, and refused the sacrament; likewise that she had attended improper assemblies, contrary to the emperor's proclamation, and that therefore, as a heretic, she should be put to death.

[n] [On the sea-coast of Belgium, about twelve miles north-west of Ostend.]

The other female, inasmuch as she had not been baptized, might have been set at liberty had she been willing to renounce her faith, which she was most earnestly entreated to do; but she remained immoveable. "Your flour-god," said she, "is eaten by the spiders and worms; I will not [133] partake of it." She also remained steadfast in other points, and was therefore condemned to death. Thus were these two women constrained to lose their lives for the truth, to satisfy their sanguinary judges, whose feet are swift to Prov. vi. 18. do mischief, and whose hands shed innocent blood.

GUILLIAME OF ROBAYES.—A.D. 1552.

At Komen in Flanders, a brother named Guilliame of Robayes, was this same year, for the cause of righteousness, truth, and his discipleship to Jesus Christ, persecuted, arrested, examined, tortured, and finally put to death.

END OF VOL. I.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

THIRD ANNUAL REPORT

OF THE

HANSERD KNOLLYS SOCIETY,

FOR THE

PUBLICATION OF THE WORKS OF EARLY ENGLISH AND OTHER BAPTIST WRITERS.

1849-50.

LONDON:
PRINTED BY JOHN HADDON, CASTLE STREET, FINSBURY.
1850.

GENERAL MEETING.

Mr. JAMES LOW in the Chair. Prayer by Rev. W. UPTON. Minutes of the last Annual Meeting read and confirmed.

Mr. E. B. UNDERHILL read the Literary Report, Cash Account, and Financial Statement for the past year.

It was moved by the Rev. SAMUEL GREEN, seconded by Rev. THOMAS F. NEWMAN, and resolved unanimously,—

"That the interesting Literary Report now read, together with the audited Account and Financial Statement, be approved, printed, and circulated among the subscribers under the direction of the Council."

It was moved by Rev. J. J. BROWN of Reading, seconded by Rev. F. TRESTRAIL, and resolved unanimously,—

"That the gentlemen whose names follow be the Officers and Council for the year ensuing."—

Treasurer.

CHARLES JONES, ESQ.

Honorary Secretaries.

E. B. UNDERHILL, ESQ. | REV. J. HOBY, D.D.

Council.

Rev. J. ACWORTH, LL.D.
Rev. J. ANGUS, M.A.
Rev. C. M. BIRRELL.
Rev. C. E. BIRT, M.A.
Rev. W. H. BLACK.
Rev. W. BROCK.
Rev. THOMAS BURDITT.
Rev. JABEZ BURNS, D.D.
Rev. F. A. COX, D.D. LL.D.
Rev. T. S. CRISP.
Rev. B. DAVIES, Ph. D.
Rev B. EVANS.
Rev. B. GODWIN, D.D.
Rev. F. W. GOTCH, M.A.
Rev. SAMUEL GREEN.
Rev. W. GROSER.
Rev. J. H. HINTON, M.A.
CHARLES T. JONES, Esq.
G. F. KEMP, Esq.
GEORGE LOWE, Esq. F.R.S.
Rev. T. MORGAN.
Rev. W. H. MURCH, D.D.
Rev. J. P. MURSELL.
Rev. THOMAS FOX NEWMAN.
GEORGE OFFOR, Esq.
Rev. R. OVERBURY.
Rev. G. H. ORCHARD.
Rev. J. J. OWEN.
Rev. T. POTTENGER.
THOMAS PRICE, Esq. LL.D.
JAMES READ, Esq.
Rev. ROBERT ROFF.
Rev. JOSHUA RUSSELL.
Rev. J. SPRIGG, M.A.
Rev. E. STEANE, D.D.
Rev. C. STOVEL.
Rev. THOMAS THOMAS.
Rev. F. TRESTRAIL.

Auditors.

JOSEPH H. ALLEN, Esq. | JOSEPH W. PEWTRESS, Esq.
JOHN JAMES SMITH, Esq.

It was moved by CHARLES JONES, Esq., seconded by Rev. W. H. BLACK, and resolved unanimously,—

"That the recommendation contained in the report now read, namely, that the successive subscriptions should be reckoned numerically and not as formerly, corresponding with the several years in which the Society has existed, be adopted by this Society in its future reports and accounts."

Resolved unanimously,—

"That the cordial thanks of this meeting be given to the officers and council for their exertions during the past year."

Thanks were voted to the chairman, and the proceedings closed with prayer by Dr. GODWIN.

REPORT.

Since the last Annual Meeting the Council has had the pleasure of completing the second subscription, by the issue of Roger Williams's Bloudy Tenent of Persecution for Cause of Conscience Discussed, and of commencing the third subscription by the issue of John Canne's Necessitie of Separation from the Church of England.

The first of these volumes has appeared under the editorship of our honorary secretary, Mr. E. B. Underhill, and to it is prefixed a biographical introduction. The rarity and excellence of this work render its publication an interesting event. For it should be remembered, that to Roger Williams America is indebted for the first assertion of its religious liberties; that in his noble self-denial and sufferings was laid the foundation of the first state in the world, based on the principle of a full, free, and impartial liberty; and that as a Baptist, though not the first by many, he ranks among the most able of the expounders of that principle. In order clearly to elucidate his position,

the Council has added his reply to Mr. John Cotton, the eminent Congregationalist of New England, to meet whose vain, subtle, and persecuting distinctions, the Bloudy Tenent was written. It is proposed eventually to publish the further rejoinder of Roger Williams to Mr. Cotton, entitled "The Bloody Tenent made yet more Bloody by Mr. Cotton's Attempt to Wash it White."

Of the Puritan writers, few men stood higher in attainment and for acuteness than John Canne. His views of the unscriptural character of the Church of England led to his secession therefrom, and finally to his adhesion to Baptist principles. Many remained in the pale of the English church whose opinions on the hierarchy and the liturgical forms of the Anglican communion fully coincided with his own. To these was addressed the volume now reprinted, and entitled, "A Necessitie of Separation from the Church of England, proved by the Nonconformists' Principles." This powerfully-reasoned argument urges these dissatisfied brethren to immediate separation, and brings out in all its glaring inconsistency the false position they occupied as conscientious opponents of the Church of England, yet holding fast to its offices and emoluments. Its adaptation to the position of parties in this country at the present moment, is at once interesting and important. For the very able introduction, and editorial supervision exercised in the reprinting of it, the Council and subscribers are indebted to the Rev. Charles Stovel.

It is with pleasure the Council remarks the continual demand during the year of the publications it has issued.

The large edition of fifteen hundred copies of the first year's publication is almost exhausted; not more than thirty complete sets can be supplied. The subscriptions for the second issue have also risen from 1007 to rather more than 1300. The third subscription is at present in progress. It has been delayed beyond the period contemplated, partly in consequence of the difficulty in completing the valuable works issued, but chiefly from the commercial pressure of 1847-8 affecting the regular continuance of our subscriptions in common with other societies. In order to prevent disappointment, and to meet any uncertainty arising from causes the Council cannot avoid, it is proposed henceforward to reckon the subscriptions not by the year, but numerically. It is most gratifying that the Council has been able to fulfil its desire of giving not less than two volumes for the half-guinea subscription, and it trusts that since it has now gained the confidence of the Baptist denomination, that its course will be unembarrassed, and sustained by its large support.

Early in the year the question of a central depository where the works of the Society might easily be obtained, was under the consideration of the Council. After full inquiry and consideration, it was resolved to accept the liberal offers made by Mr. B. L. Green, of Paternoster Row. It has already been found that the arrangement has much facilitated the distribution of the volumes, and afforded several advantages to the Society.

In accordance with the wish of the Council, Mr. Underhill visited Lancashire in the autumn of 1848, and delivered

lectures on Baptist history and literature in the following towns: Manchester (two), Liverpool, Oldham, Bolton, Ashton, Preston, Rochdale, Bacup, and Accrington. The attendance was generally good, and much interest was awakened in the objects of the Society. The Society is much indebted for the kind facilities rendered by Christian brethren on that occasion.

During the year a correspondence has been carried on with brethren in America, desirous of obtaining the publications of the Society. Much interest is felt by many in the United States in the objects we contemplate: but the state of international fiscal relations renders it almost impossible for them to afford us any direct aid. Propositions have been made for the reprinting of our volumes there, or for the preparation of stereotype plates for their use; but at present no conclusion has been arrived at.

As to the future, the Council is prepared to go to press immediately with the first volume of the translation of the Baptist Martyrology.* This will be edited by Mr. Edward B. Underhill. For the fourth subscription, it is hoped to issue Danvers's Historical Treatise of Baptism, under the

* These stories of martyrs were first collected in Holland in the 17th century. Towards the close of the 16th century several small works were published under the interesting title of "Het Offer des Heeren," or the Sacrifice of the Lord. With many additions from the public archives and courts of judicature they were finally formed into the martyrology, which it has been proposed to translate and publish in this country. It must be remembered that these narrations have ever been carefully excluded from all *Protestant* martyrologies, and therefore the sufferings of our baptized forefathers in the cause of truth and righteousness have never been known or appreciated. The first volume of this work will complete the third subscription.

editorship of the Rev. W. H. Black; and the Council has also the satisfaction of announcing that the Rev. F. A. Cox, D.D., has kindly undertaken to edit the valuable Commentary on the Acts by Dr. Charles Maria Du Veil.

Dr. Du Veil was a Jew by birth, and became a proselyte to Romanism. He afterwards embraced Protestantism, and in the year 1677 was received into the Church of England. While a member of the Church of Rome, he wrote a literal exposition of the Gospels of Matthew and Mark. This led to his promotion in the Gallican church: but being constrained to examine the questions in debate between Catholics and Protestants, he was convinced of the errors of Popery. He came over to England, and was received with great distinction by Bishop Stillingfleet, Dr. Tillotson, and other eminent dignitaries of the church. He revised his Exposition of the Gospels, and published others on Solomon's Song and the Minor Prophets. Meeting with the writings of some English Baptists, he sought an interview with Mr. Hanserd Knollys, and subsequently became acquainted with Mr. John Gosnold, by whom he was baptized, and of whose church he became a member. Soon after, he wrote his Literal Explanation of the Acts of the Apostles, in which he vindicates with great learning the principles and practice of the Baptists. This work was first published in Latin, and in that form received the warm commendation of the eminent Claude. In 1685 it was translated and published in English—generally supposed by the doctor himself. In speaking of his character, our historian, Crosby, says, "He was a grave, judicious divine, a good chronologer, a great

historian, a skilful grammarian, and such a pious good man, as brought an honour to the cause in which he was embarked." It is proposed, therefore, to reprint his English Commentary on the Acts, comparing therewith the original Latin edition.

It now only remains for the Committee to commend their object to the subscribers. The expectations with which the Society was formed have been fully justified. The success that has followed has more than surpassed their anticipations, and they confidently hope to publish a body of denominational literature instinct with gospel truth and affirming the holy principles of Christian liberty. It has been the mission of Baptists in every age to proclaim the supremacy of God's word in all its integrity, freed from human additions and inventions, and also to claim for conscience the freest action in all that relates to the religious well-being of man. Past examples of fidelity, the success which has followed the sorrowful and painful labours of our martyred ancestors, are calculated to strengthen us in the same noble work, which, if differing in the circumstances attending it, has yet to be fought for and wrought out into a full and complete victory.

FINANCIAL ACCOUNT,

For the Year ended 31st March, 1849; in respect to Subscriptions for the First, Second, and Third Years.

RECEIPTS.				£	s.	d.
Balance in hand on 31st March, 1848				119	5	8
Further Subscriptions for First Year	£46	4	0			
Ditto Second ditto	96	0	6			
Subscriptions for Third Year	203	14	0			
				345	18	6
ASSETS.						
Value of Stock in hand at Cost Price of Volumes 1, 2, 3, 4	122	4	7			
Subscriptions for Third Year still remaining due	275	2	0			
				397	6	7
				£862	10	9

PAYMENTS.				£	s.	d.
As per Cash Account				335	3	1
LIABILITIES.						
For Printing Report	£7	0	0			
For Agency on Stock remaining and for probable Contingencies	20	0	0			
Probable Cost of Volumes 5 and 6 for Third Year's Subscription	460	0	0			
				487	0	0
				822	3	1
Balance in favour of Receipts and Assets				40	7	8
				£862	10	9

E. E. CHARLES JONES, *Treasurer*,
26th April, 1849.

Examined and Approved,
26th April, 1849.

JOSEPH H. ALLEN,
GEORGE OFFOR.

HANSERD KNOLLYS SOCIETY,

From 1*st of April*, 1848, *to* 31*st of March*, 1849.

RECEIPTS.	£	s.	d.
Balance in hand on 1st April, 1848	119	5	8
On Account of the First Year's Subscriptions, 1845—6	46	4	0
Ditto Second Ditto 1847	96	6	0
Ditto Third Ditto 1848	203	14	0
Ditto Fourth Ditto 1849	10	5	0
Drawback on Books Exported	2	7	0
Messrs. Blackie, for the use of Wood Blocks (Engravings of Bunyan's Pilgrim)	5	0	0
	£482	16	2

Viz.—In Treasurer's hands	£73	11	10
Mr. G. Offor's, jun. hands	62	10	0
Mr. Underhill's hands	2	15	10
Depositary's hands	6	13	0
Agent's hands	2	2	5
	£147	13	1

PAYMENTS.	£	s.	d.
Printing Reports, Prospectus, Circulars, &c.	4	15	6
Chapel Keepers at Salters' Hall Annual Meeting	0	5	0
Stationery	0	14	8
Postage and Carriage	8	13	8
Travelling Expenses of Honorary Secretary, viz.—			
To attend last Annual Meeting £2 14 0			
To attend Monthly Meetings of the Council 14 9 10			
On Journey to Lancashire to give Public Lectures. 7 14 0			
	24	17	10
Advertising	5	14	9
Cost of the Fourth Volume, Williams's Bloudy Tenent	225	17	10
Insurance of Stock	1	0	0
Agency at 10 per cent.	10	10	2
Depositary's Commission and Poundage for Warehousing and Delivering Works, and for Collection of Subscriptions	22	13	0
Pay of the Secretary, Mr. George Offor, jun., from 18th March 1848, to 17th March, 1849	21	0	0
Reimbursed to the Baptist Mission the Expense of Tea provided for the Council at their monthly meetings	2	14	8
Ditto for Fire and Light and use of Room for 1847-8 and 1848-9	6	6	0
	335	3	1
Balance in hand 31 March, 1849	147	13	1
	£482	16	2

Audited and found Correct this 21st April, 1849.

E. E.
CHARLES JONES, *Treasurer.*
April 21, 1849.

GEORGE OFFOR,
JOSEPH H. ALLEN.